

# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,  
for transmission by post as a Newspaper.

VOL. XLVII., No. 7

Posted direct, 10/6 year. Foreign, 14/- year.  
Through church agent, 2d. week.

FEBRUARY 16, 1944

## A Novelist's Faith

JOHN OXENHAM was well trained. He had a schoolmaster who took upon himself the responsibility of casting out of the boy the demon of pride. The master had questioned the pupil about his behavior; and the manner of the reply, apparently influenced by some disposition unknown to the lad, displeased the teacher. Had not young John revealed his "unholy spirit of pride" by elevating his "eleven year old" nose in a manner that revealed his perverse nature! The master made the lad kneel down at the music stool, and he also kneeled and prayed that "the demon of pride might be exorcised." The treatment also involved a number of sounding slaps with the open hand. While John was not aware of the existence of an inner spirit of pride, the master, after his course of treatment, was able to report to the parents with a great deal of satisfaction, that their son's "disposition has of late especially improved."

John Oxenham was the pseudonym of William Arthur Dunkerley, who found the name in Charles Kingsley's famous novel "Westward Ho!" Even if credit is due to the school training William Dunkerley received, we are certainly indebted to him for some delightful hymns that appear under his nom de plume, John Oxenham: Not human pride, but resignation to Divine will, enabled him to learn to sing:

"Lord God of Hosts, whose mighty hand  
Dominion holds on sea and land,  
In peace and war thy will we see  
Shaping the larger liberty.  
Nations may rise and nations fall,  
Thy changeless purpose rules them all."

WHILE working in London as an editor of Fleet Street journals, he revealed his ability as a writer to grip the imagination of the public by describing fictitious tragedies in the old underground railways. Since each story was based on what was supposed to have happened on Friday nights, the travelling public refrained from using the trains that night, revenue was affected, and the

railway company, appealing to the editor, asked him not to publish such stories.

John Oxenham had to make a decision. His literary work was in demand, but the official duties of editor hindered him from doing all he would like. Although he had a family of six children, he gave up the security of a regular salary and undertook to venture into the hazards of a literary career that could not promise an assured income. His wife encouraged him in this step because she was aware of his ability.

Not long after making that momentous decision, and before John Oxenham had made his name as a novelist, he was put to the test. The death of a relative placed upon his shoulders the burden of a debt of £4000. For some years he was required to pay yearly £200 interest and to reduce the principal. He had only his pen to provide for the needs of a large family and to pay off that debt. His daughter said, "No wonder he wrote:

"I had done sums, and sums, and sums,  
Inside my aching head.  
I'd tried in vain to pierce the gloom  
That lay so thick ahead.  
But two and two will not make five,  
Nor will do when I'm dead."

But—and this is the important point—the title of that poem, which begins 'I faced a future all unknown,' is 'God is Good.'

### Two Grateful Men

GABRIEL came back to God  
With shining face.

"I have found a grateful man,"  
He cried.

"On that dim place—the earth,  
Shall I transport him to thy side,  
That thou mayst prove his worth?"  
And God replied—

"Nay, leave him for a space,  
Perchance another he may win  
To equal grace.

Two grateful men on earth would be  
A never-ending joy to me."

—John Oxenham.

IT took twenty years of sacrifice to pay that debt. It requires strength of character to maintain cheerfulness, and not be cynical, under such trying conditions. Upon what secret spring did he draw to refresh his wearied spirit? There is but one answer—God. "Thanks be to God," he wrote, "for a life full packed, with never a minute to waste, with things that matter crying to be done—a life, thank God, of never-ending strife against odds. . . . Just time enough to do one's best, and then to pass on—leaving the rest to him."

The homes from which John Oxenham and his wife came were religious. At all times the husband and wife found satisfaction in the life of the church and made Sunday a day apart. They "drew a sharp line between books which might be read on week-days and those considered not absolutely improper for Sunday." To some their life might seem narrow. The daughter, Erica Oxenham, writes, "No, I don't think it was a narrow life; certainly it was not a dull one. It was full of thrills and excitements, and real deep joys and satisfaction." And then she adds, "They made more of their little than we do of our much."

Not only did John Oxenham find strength for himself, in the truth of the church, but he was able to help others see the wider vision of the spiritual life. One woman "whose name is revered in at least three continents writes to him thus: 'I now call God—Father, and I could not do that till I knew you—the word held fear—now I begin to know the fatherhood of God.'

By teaching others of the truths relating to the fatherhood of God, it was his hope that they would be encouraged to find the way to the brotherhood of man in Christ; for "in Christ there is no East or West." Therefore, he called upon all, saying,

"Join hands then, brothers of the faith,  
Whate'er your race may be,  
Who serves my Father as a son  
Is surely kin to me."

During the closing days of his earthly life John Oxenham maintained a serene faith. Not only did his religion help him

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# The Singing Evangelist

Thomas Hagger, writing on Knowles Shaw's text, gives an interesting story of a fine preacher and song writer.

"OH, it is a grand thing to rally souls to the cross of Christ." Such were the last words of Knowles Shaw, the singing evangelist, who was killed in a railroad accident near Dallas, Texas, on June 7, 1878. The words were uttered to a Methodist minister named Molloy, to whom Shaw had been introduced on the train, and were in the course of a reply to Mr. Molloy's request that Mr. Shaw would tell him the secret of his success in special mission work.

## Birth and Early Life

Knowles Shaw was born in the state of Ohio, U.S.A., on October 13, 1834, and he was the eldest child of Albin and Huldah Shaw. When the baby was a few weeks old the parents moved to a new settlement in Rush County, Indiana. They were humble working people of Scotch descent. The conditions of life were rough, and the usual hardships through which pioneers had to pass were the lot of the Shaws.

When Knowles was 12 years old the father died, and this made the lot of the family harder. Just before his death the father called the boy to his bedside, gave him his violin, and uttered some parting words, "My son, be good to your mother, and prepare to meet your God." The death of the father threw on to the shoulders of the son cares and responsibilities which he had not known before. But he assumed them cheerfully.

Musical from his infancy, he now spent all his spare time at the violin his father had given him, and soon he became a proficient player. This led to invitations to play at the various social functions in the district; but, unfortunately, intoxicating drink was consumed at many of these, and the lad soon acquired a taste for it. The memory of this in after life caused him to become an ardent teetotaler and public advocate of temperance. Nearly all the money he earned by playing, however, went to his mother. At this period of his life nothing seemed more unlikely than that he would become a preacher of the gospel.

## Conversion

When about 18 years of age he was playing one night at a dance when his father's dying words—"Prepare to meet your God"—flashed through his mind. The result was that he declared he could play no more, and stepping into the centre of the room he told of his father's words, and expressed the determination never to play for another dance. He asked those gathered not to hinder him in his desire to pursue a different course of life. On reaching home he asked for a basin of bread and milk, and when he had partaken of it, asked for a blanket, and wrapped in that he spent the night on the floor. For several days he continued in this state of mind, and to his mother's entreaties to tell her what was the matter, said that he was having a battle with the devil.

He now began to attend the services of the Flat Run church of Christ, and soon publicly confessed his faith in Christ, and on Sept. 13, 1852, he was baptised. The day of his baptism was a day that Knowles never forgot.

## Ministry

Failure was predicted by many who knew the young fellow, and when they saw one of the elders of the church trying to encourage him in the new way of life they said, "He is wasting his time on Shaw; he'll soon be back in the ballroom as lively as ever." But they proved to be wrong.

Feeling his lack of education Knowles set about to improve it; but as he had to labor



Knowles Shaw.

hard to provide for those dependent upon him, his progress was slow. His memory, however, was very fine, and so he was able to store up in his mind much that he read. Soon he was taking a humble part in the work and worship of the church. On the third Lord's day in October, 1858, he was asked to preach to the people who had assembled, and he made the attempt. The brethren encouraged him, and he continued to exercise his talent. Like many others in earlier days he learned to preach by preaching. Ultimately he decided to devote his life to the all-important work of proclaiming the gospel. He was soon fairly launched on the service to which he had devoted himself, and success came in the winning of souls for Christ. His musical talent was used in his meetings, and so he soon became known as "The Singing Evangelist." He played the organ himself, and came to be looked upon as a master-player. People used to say that he made the organ talk.

He was far removed from the conventional preacher. His visits to the people were never formal; but he sought them at their work as well as in their homes. In the homes he would have a song for the children, and if the clock or anything else was out of order he was soon at work putting it right. When preaching he did not need a crowd to call forth his best, although he was usually greeted by crowded congregations. If there were but a few present, he would speak earnestly and tenderly in the hope of winning some to Christ. In his special missions he would often preach two or three times a day. And between the meetings he would be found going from house to house with his Master's message. He was a big strong man or he never could have worked so hard.

## His Hymns

He not only sang, but wrote a number of hymns, some of which we use to-day. Possibly the best known of these is "Bringing in the Sheaves." It has been said that this hymn was written during a mission, which had not up to that time yielded much fruit. He was somewhat downhearted because of the fewness of conversions, so the story says, and sitting down one day to think about it, the words of the Psalmist came to his mind—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The hymn was immediately written.

Another of his hymns sometimes used in evangelistic meetings is, "At the feast of Balthazar." Mr. Shaw wrote the music as well as the words of this hymn.

## His Text

One of the texts from which Shaw preached was 2 Cor. 4: 3, 4, and the sermon was "The Glorious Gospel." He declared that the gospel is glorious because of its origin; it came from heaven. It is glorious because of its rarity; it is the only thing of its kind in all God's universe. It is also glorious in its simplicity; the facts are easily understood, the commands are readily comprehended. And finally it is glorious because of its influence. Under the second heading he dwelt upon the three facts mentioned by Paul in 1 Corinthians 15: 1-4—the death of Christ for our sins according to the scriptures, his burial, and his resurrection. He also clearly presented the three commands, obedience to which inducts men into the kingdom—believe in Christ; repent of all sins; and be baptised. During the preaching of this sermon, so we are informed by William Baxter, his biographer, to whom the writer is indebted for most of the facts contained in this article, Knowles, by way of illustration, spoke of a mother, who had lost her little one, examining the shoes and dresses her child had worn, and then, as he sometimes did, he burst into song—

"Put aside the little dresses  
That our darling used to wear;  
She will need them on earth never,  
She has climbed the golden stair."

As in this sermon he always seemed to make clear the conditions of salvation as laid down in the New Testament. He would insist on the absolute necessity of faith in Christ, and of repentance toward God, and he taught that every penitent believer should be baptised into the name of the Father, and of the Son, and of the Holy Spirit. On the third of these acts of obedience he was reported to have said, "The act of baptism does not change the convert's heart—faith in the truths of the gospel did that before. It only indicates his altered condition; it is a seal to show that he has left the world and gone upon the Lord's side. Then he takes Christ's name, just as the wife takes the name of her husband when the nuptial pledge has been given."

## His Last Mission

This was held with the Commerce-st. church in Dallas, Texas. He preached daily at 10 a.m. and 8 p.m., and each sermon was preceded by a thirty minutes' song service. Between the two meetings he would be everywhere among the people. The mission continued for almost five weeks, and there were 112 additions to the membership of the church as a result. This was by no means the largest number in one of his special efforts; in some there were more than 200 conversions and baptisms. During his barely 20 years' ministry there were more than 11,000 people added to the number of the saved. At the final morning service he said that he hoped that God would not permit him to outlive his usefulness; that he wanted to die with the harness on; and that he would like to go from the pulpit to glory. At the evening service he said that some of those present may be dead in less than 24 hours. He finished by singing—

"When my final farewell to this world I have said,  
And gladly lie down to my rest."

Each verse of the hymn closes with the words—  
"Will any one then at the beautiful gate  
Be waiting and watching for me?"

At 7 o'clock the next morning he was at the railway station boarding a train for McKinney, where he was booked to start a mission that night. At a quarter past nine, while he was talking to the Methodist minister referred to previously, two of the cars

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# A Home For Boys



Plan for development of "Dunmore" Churches of Christ Boys' Home  
at Pendle Hill, N.S.W., to provide for children of the Services.

**A**N urgent challenge confronts the N.S.W. brotherhood. The board of the Boys' Home, which is ipso facto a committee of conference, plans to extend the work to provide room for from 40 to 50 boys and, more particularly, for sons of men of the Commonwealth Forces.

A. C. Maclean, vice-chairman, is paying special attention to this matter for the committee, and has been in consultation with the Legacy Club, the Child Welfare Department and the Repatriation Department. He is an executive member of the Council of the Child Welfare Association of Australia. These bodies are anxious to have suitable homes available for the children of Servicemen who are, or will be, in need of a Christian home and of training. The reputation of "Dunmore" is such that these organisations are desirous of sending boys there. We believe the churches will meet the challenge successfully through their prayers and extra financial support which will be required for this important development of the work.

It is imperative that Protestant homes should be available for children of Servicemen who will not return; otherwise many will be diverted to Roman Catholic institutions or neglected altogether. Recently two boys came to "Dunmore." One boy's father is in the merchant navy and his mother is too ill to care for him; the other's father lost his life in the Malayan campaign. These are typical of many others who will need to be provided for. It is a small thing for Christians to provide a Christian upbringing for these youngsters in return for the sacrifices made by their fathers.

During the past twelve months there has been an average of about 20 boys in residence at Dunmore House. An important feature has been their good health, which is a testimony to the loving care and attention of the matron, Miss Flatters. At one period, however, seven boys and a domestic help were down with measles, but the matron carried on nobly with very little extra help—which is almost unobtainable. The boys were not forgotten by the churches at Christmas. Kingsford church sent a monetary gift which would be used for outings during the holidays; Enmore young people, led by their minister, S. Stevens, visited "Dunmore," entertained the boys and presented gifts; and the Lane Cove ladies sent a monetary gift. The board, the superintendent (Mr. Flatters), and the matron are very appreciative of this kindness to the lads, and also of the loving service of the women of certain churches, who regularly mend the boys' clothing.

A recent visit to Pendle Hill disclosed luxuriant growth after copious rains, a plentiful milk supply from three cows, and home-grown vegetables in use. The surroundings are healthful and beautiful. We were delighted to see merit certificates gained by four of the boys at Girrawheen school, in the health and temperance examination conducted by the Band of Hope Union.

The annual offering will be received on Lord's day, March 5, 1944.

Jesus said, "Whoso shall receive one such little child in my name receiveth me."

—J.L.S.

## An Encourager of Preachers

J. E. Thomas, of Williamstown, Vic., writes a beautiful tribute in which he tells of the influence of a good woman.

**A** RECENT appreciative word in the "Christian" told of the passing of Miss Helen Isabel Goldsworthy, of Milang, S.A., at the advanced age of 81 years. To many this was simply an intimation that a faithful Christian had gone to her rest. To many men now working in the harvest-field, it was the reminder that one who had cheered and encouraged them in their early days had gone to meet the Lord of the harvest. When, by the grace of God, I was called to give my life to the ministry of the word, it was my great privilege to go first to the little church at Milang. This was part of a circuit consisting in addition of the churches at Pt. Sturt and Stirling East. Here, by the beautiful Lake Alexandrina, I spent three happy and

wonderful years in the service of Christ. It was a delightful experience to come to know many large families, all of them belonging to the church. Amongst these were the families of Goldsworthy, Mann, Yelland, Pearce, Gordon and Overall, all of whom had stalwart young people who were worthy of their faithful parents. We largely miss this asset of family life in the service of the church in the rush of modern social conditions.

The home that became a very hallowed place to me was that of the saintly Mrs. Helen Goldsworthy, a Christlike and queenly woman, whose faithful husband, John, had gone to his reward ere I came to know the family. It was a delightful and well-equipped farm on the brow of a hillside, a mile beyond the town, overlooking the lake. It was rightly named "Fairview." Here I met the sons and daughters that were to be so much to me, and have been my friends for over 40 years. What a great family they have been! The oldest, John Goldsworthy, became a patriarch in the church at Kaniva. David was a great helper at Milang; Will is in Nhll. One daughter was the mother of J. E. Shipway, our

preacher in S.A., while another was the mother of Mrs. A. H. Wilson, a faithful preacher's wife. Beatrice taught in the Sunday school, Annie was the organist, Herbert is still the secretary. Most of these have joined their parents on the other side. What a story their labors would give! It is no reflection to say that outstanding as an encourager of preachers and a loyal supporter in every effort was Isabel, who was known to all as Auntie Belle. She would have been a wonderful wife for any preacher, but perhaps God had some greater work for her to do, for she has been a friend and encourager to many who will ever lovingly remember her. It is a very blessed thing that the Lord has reserved for himself many beautiful young women who have never married, but have become radiant and beloved in the church in which they have a part. How many such choice souls there are in so many churches that preachers have found to be like Phoebe of old! We could say with Paul, they have been a helper of many and of my own self also. Isabel Goldsworthy was a student of the word, a great reader, capable, and with the blessings of life abundantly hers. Men like G. S. Bennett, C. M., Linley, and Gifford Gordon, now in U.S.A., A. H. Wilson, J. E. Shipway, and myself, and many more, will always remember that she was an encourager of preachers. She always had a word of cheer and appreciation. She was a great listener, and always found time when helped to say thank you. God permitted her to live beyond the four score years, and her long, faithful ministry has enriched many who now are preachers of the word.

## A Novelist's Faith

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to face life courageously, it helped him to face death calmly. Thus he could write:

"I cannot prove it,  
But I know  
That, when I go  
I go to something better  
Than the best that earth can give.  
I have existed here,  
There I shall LIVE."

When the Christian faith provides the foundation of a life of service and enables a man to help others, it is a priceless treasure. Let us possess it and like John Oxenham share it with others.

## The Singing Evangelist

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went over an embankment. Quite a number were injured, but only Knowles Shaw lost his life.

The last words he uttered have been the inspiration of not a few addresses, poems and songs. One of the songs runs as follows:—

"'Twas the battle cry of one who was coming  
from the field,  
Who in courage never faltered, and to fear  
would never yield,  
With his armor bright and perfect, and with  
ready sword in hand,  
As he bore the cross of Jesus in triumph  
through the land.

"'Tis a grand thing to rally the people to the  
cross,  
And for the name of Jesus to count all  
things but loss;  
To lift on high his banner, who died our  
souls to save,  
And faithful in his service to be earnest,  
strong and brave."



# Effective Evangelism

Only a programme that carries into effect the complete gospel of Christ will enable the church to overcome the indifference of the masses. Principal A. L. Haddon of New Zealand, illustrates that truth in this selected article.

EVANGELISM is not a narrowly-conceived task or method, but the programme of Jesus in action. It involves bringing men to complete surrender to the will of God, as known in Christ, bringing into home life comradeship, consideration, mutuality and self-forgetting service, bringing into the wider human relationships opposition to disintegrating immoral tendencies, prejudice and partisanship, transforming the whole life. It means confronting men with Christ and his way of life.

## A Different Background

In attempting this we are conscious that our situation is different from that of a generation ago. Then evangelists could assume that hearers had all the necessary knowledge of the Bible and Christian doctrines. They needed only to be brought to act upon their knowledge. No such assumption is safe to-day except with a minority. The first need is to provide for acquaintance with the Christian facts. Our message needs to be Christ-centred.

The second need is to put Christian content into the background of the life of the people. This means evangelising the homes. Every evangelist will also be a crusader for a more Christian public education, for this activity shapes life during most of the week. Minds are moulded, too, by what they see and hear through cinema and radio.

One of the greatest difficulties of our day is to awaken a sense of need of Christ. The absence of it is the reason for most of the religious indifference. But present conditions provide an unusually opportune occasion. Most people are conscious that there is something radically wrong with the world's life. No one can honestly put all the blame on others. It is because we are all more or less personally wrong that society is sick. There can be no social salvation without spiritual redemption.

## What Is Our Purpose?

The older evangelism tended to make enlistment an end in itself. It suffered sometimes from the sin of statistal pride. What would we think of a recruiting officer who brought men to the point of military enlistment, reported the numbers, and then sent the recruits away to do the best they could for their country? Christian enlistment ought to be in order to Christian training and service.

Evangelism must aim at "conversion." It is a word not popular in modern speech, but there is no other to use. If a stream is flowing in the wrong direction, no amount of chemical analysis and purifying will do much good. What is needed is a power that can make the river run the other way. Christianity does that with the river of life. The gospel is the good news about God because it is first of all the bad news about man's unaided effort to live well.

Evangelism is a call to personal participation in the process of Christianising life, of redeeming or redirecting it by the power of Christ. It is possible to be interested in Christian questions without participating in Christian living. There is a vast difference in attitude between those who sit on the balcony watching the procession of humanity go by, and those who get down in the road to help bear the load and change the spirit.

Christianity is not so much a prize as a challenge. To present it as a selfish, easy thing makes no great appeal. That way produces no strength or beauty of character. And it is untrue to our faith. Its symbol must always be the cross. Unpopular truth and difficult roads will often be encountered—and willingly by those who have the spirit of Christ and would count in the world's life.

## It All Comes Back to This

Amongst the Master's methods in transforming men were preaching, group teaching and discussion, and personal interview and conversation. But above all other methods he chose the way of life-sharing. He selected twelve "that they might be with him." He shared the Christ-life with them that they could in turn share it with others. That sets the standard for the evangelist now. It makes him ask whether he has anything to share. It sends him back into the company of his Master, and then out into the service of his fellows. It will not do to talk up to them, he must walk up with them.

The indispensable and most potent factor in our witness is our lives. A demonstration of Christian living is a most effective evangelising agent. It was so in the first centuries of the church's history. It is so to-day. The Bishop of Dodnaka, India, told the World Missionary Conference that in the great movement toward Christianity that is taking place in the Telegu country, missionaries of all churches agree that the chief reason why mul-

titudes are seeking Christ, is the impression produced upon them by the changed lives of the Indians of the Christian community. Is it here that we discover the greatest weakness in our evangelism? Do some of us who are most constant in proclaiming the necessity of winning others repel our families and neighbors by the living interpretation we give of religion?

Christians are impelled to the work of evangelism by the Lord's command, by the urgency of the world's need, by the glory of the message, and by the fact that Christ is Lord of all life and must be given his rightful pre-eminence.

The Christ is ready for world conquest. Whenever men move forward in some new and good endeavor of thought or action, they find that the Pioneer and Perfecter of faith is there ahead of them. He stands in the forefront of advancing nationhood, moulding world neighborhood into world brotherhood. He is the point where the warfare of the classes ends. He waits where the roads of religion meet, to lead forth the united world-wide church, into the service of all mankind.

Every year companies of young people accept Christ as Lord of their lives. Think what would happen if they were witnessing for him with all their might! "Think what would happen if our own lives were really his—his up to the very hilt. Think what it would mean for ourselves and the world around us. And think what it would mean for Christ."

# On Vacation

Our N.S.W. correspondent, E. Davis, writes of delightful experiences in country church work, and refers to the death of Mrs. A. R. Main, and to the arrival of H. J. Patterson in N.S.W.

BEING on holiday during part of January, we visited Lismore on the north coast of New South Wales, and never in forty years have we seen the country looking more wonderful. The church at Lismore is one of the old churches of the State, and will be celebrating its sixtieth anniversary toward the end of the present year. Roy Acland, recently discharged from chaplaincy work, is the preacher. Great opportunities for the spread of the New Testament plea present themselves everywhere in the district.

## Ballina

At the entrance of the Richmond River stands the town of Ballina. Many attempts have been made to establish a church in this popular seaside resort, but every attempt has failed. Another effort is being made by Arthur Baker who, until recently, was preacher at Lismore, and who is now residing at Ballina East. Meetings have been well attended, and interest has been aroused, but Mr. Baker is expecting shortly to return to the work of the ministry, and the little group will again be without leadership. The shortage of men makes help from Lismore or Ballina almost impossible.

## A Community Experiment

Situated on a rise in the centre of a beautiful valley stands the home of Mr. and Mrs. George Davis. Mr. Davis is an elder of the church at Lismore. Conceiving the idea of doing something to promote the religious and social welfare of the neighbors in that community, he turned the original home of the family into a meeting house.

Once a month, on a Friday evening, the folk gather for a meeting. The writer was at the last meeting, and it was impressive to see the people coming in the early evening by car, by horse-drawn vehicles, on bicycles, and on foot, until 62 had gathered. It was touching to see the farmer stand before his neighbors, announce the hymns, lead in homely prayer, and read a chapter from God's word. In the meeting were Anglicans, Presbyterians,

Methodists, members of churches of Christ, Roman Catholics, and some belonging to no church. All sang heartily the Alexander hymns, and listened to a twenty minutes' address with the greatest interest and reverence. Social fellowship followed later, when refreshments were served in the old dining room. Comments made during the evening by some of the older folk were to the effect that the meetings were having a beneficial influence upon the religious life of the community.

## Another Home Call

The whole Australian brotherhood was stunned by the sudden home-call of Mrs. Main, wife of A. R. Main, Principal of the College of the Bible, Melbourne, for many years, and at present Principal of the Bible College, New South Wales. Though resident in this State for a little over two years, Mrs. Main, by her gracious personality, gathered around her a very large circle of friends, who feel her loss very keenly. To Mr. Main and to the son and daughter-in-law, the members of the churches in New South Wales extend sincerest sympathy.

## College Doings

Having arrived in Sydney to become associated with the Bible College as its vice-principal, H. J. Patterson was accorded a welcome by the College Board and by the Conference Executive at a dinner given at the Y.M.C.A. on Feb. 4. That function was followed by a public welcome in the City Temple. Words of welcome were given by P. E. Thomas, conference president, and A. R. Main, Principal of the college.

The opening of the college for the year will take place on Feb. 16. A number of new students will be enrolling.—Ethelbert Davis.



# Why Christianity?

E. L. Williams, M.A., a lecturer in the Federal College of the Bible, shows that man stands in need of the gospel of Christ.

AT a meeting of Christian workers in India, Dr. Ambedkar, the outstanding leader of the outcastes of India, was present. They asked him to address the group, and he made this reply "As you know, we of the depressed classes have not made our choice of any faith. We are in the negative stage of breaking with the old. I, therefore, have no word to say to you. But it seems to me, if I may say so, that the more befitting thing, under the circumstances, would be for you to tell me what Christianity does for you. Just what does it do for you?"

Here is the answer. Christianity gives us a person—the man Christ Jesus, the Son of God. Real Christianity is embodied in him. An agnostic Chinese leader once said to Dr. Stanley Jones: "Yes, after all, you have a very great advantage in that your ideas are embodied in a person." He shows us what God is like and what we ought to be like. He makes us sure of God and life. He brings us forgiveness and the power to forgive. He teaches us to care, gives us the power to face life with steady eyes, and offers us light and hope.

An Englishman tells how, one night during the Great War, he had to listen to an astronomer sent out by the War office to tell the men about the stars, their constellations, and relative positions, so that soldiers lost at night might guide themselves by the heavens. He was frankly bored. Astronomy seemed to him an alien and abstruse affair,

with no bearing on the mud and death with which they were concerned. One night, however, reconnoitering in no man's land, his men were discovered by the enemy, were fired upon, became confused, ran at random, lay down, and then tried to creep home. But where was home? Then he remembered the stars. He desperately needed them. In dismay he saw by means of them that his men had been creeping toward the enemy. The stars, he says, were very real to him that night, when he got his last man safely back.

God may not seem at all necessary when life is sweet and smooth; but life is not always a song. There are crises—times of darkness, confusion, frustration and sorrow. Then God is necessary.

Without Christ life is without meaning and hope. Man is then like a polar bear on an ice floe that is drifting into warmer climes, watching in growing impotence the steady dwindling of his home, until he sinks in the abyss. His only hope is an "unyielding despair."

But Christ gives us faith in an over-ruling Providence, a prevailing purpose; he gives victory over sin, tragedy and death.

Christianity alone has a gospel of which man stands in need.

Whoever you may be who read this, you stand in need of the gospel. You need forgiveness, strength to live the highest life, conquest over fear; you need comfort, hope, light. Then you need Christ, and he is yours for the acceptance of him. Christianity is the acceptance of a gift—the gift of Christ.

"For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing."

# The Home Circle

J. C. F. Pittman.

## TOWN VERSES COUNTRY

I SAID, Let me walk in the field;  
He said, Nay, walk in the town.  
I said, There are no flowers there,  
He said, No flowers, but a crown.  
I said, But the skies are black,  
There is nothing but noise and din,  
But he wept as he sent me back,  
There is more, he said—there is sin.  
I said, But the air is thick,  
And fogs are veiling the sun;  
He answered, Yet souls are sick,  
And souls in the dark undone.  
I said, I shall miss the light,  
And friends will miss me, they say.  
He answered me: Choose to-night  
If I am to miss you or they.  
I pleaded for time to be given,  
He answered me: Choose to-night;  
It will not seem hard in heaven,  
To have followed the steps of your guide.  
I cast one look at the field,  
Then set my face to the town.  
He said, My child, do you yield?  
Will you leave the flowers for the crown?  
Then into his hand went mine,  
And into my heart came he,  
And I walk by a light divine,  
The flash I had feared to see.

—George MacDonald.

## "ANY MORE FOR THE CROSS?"

ANY more for the Cross? Any more for the Cross? Any more for the Cross? It was just the sentence that the conductor of an omnibus spoke in my hearing, but I thought I heard the voice of God in it, for all that. The vehicle was bound only for Charing Cross, but I thought I fain would be outspoken and as earnest as that conductor, as I reiterate the call in a spiritual sense. "Any more for the Cross? Any more for the Cross? Any more for the Cross?"—Selected.

"The London 'Talk' tells of some Italian nuns who opened a hospital in England, and, in newly acquired English, printed this on their prospectus: 'We harbor all kinds of diseases, and have no respect for religion.'"

# Our Young People

W. R. Hibburt

## South Australia

THE youth leader, Will Beller, commences a "Happy Hour" week at Forestville on Feb. 21. The 1944 teacher training course (three terms of ten lectures each) commences at Grote-st. on Tuesday, March 14. Miss Alice Kentish directs the kindergarten training class. The first session takes place at Grote-st. on Feb. 22. Glenelg is the rendezvous for the Young People's Social Fellowship on Feb. 26. A training camp is under preparation for Easter.

## New South Wales

Following Mr. Hunting's resignation as Director of the Young People's Department in order to become minister of the Ann-st. church, Brisbane, the committee was faced with the important problem of finding a successor to carry on the work. The committee considers itself exceedingly fortunate in being able to announce that Roy Greenhalgh has agreed to accept the position of youth director.

Mr. Greenhalgh has excellent qualifications for his new duties. His understanding of young people and their needs, his enthusiasm, his standing with the brotherhood everywhere, will cause folk throughout the State to feel that the Young People's Department is to be highly congratulated in obtaining his services.

Youth work in this State has reached an important stage. Everywhere it is on the up grade, new avenues and fields are being developed, more and more young people are becoming enthusiastic or are being touched.

Thus it is very important that the very best man available should be selected for the position of leading the youth work.

The above report is culled from the February issue of "The Christian Messenger."

## Victoria

The outstanding events in youth work are those that bring leaders together for conference and efficiency. They yield a purposefulness and fruitfulness. The total of 52 Explorer and Good Companion leaders have attended leadership camps during January and February. Leaders of 1st and 2nd Degree Good Companions encamped at Mt. Evelyn from Feb. 5 to 6. Miss R. Roberts and Miss D. Reynolds directed the camp and Miss T. G. Louey acted as secretary. The following topics were covered in the discussions; knowing our girls, the girl and to-day's problems, the girl and her Sunday problems. Other sessions concerned a sharing of ideas and study of helpful books. The youth leader led the eventide devotions and an early morning communion service on Sunday.

## One Thousand Invitations

Mr. S. Russell Baker, the Victorian secretary of the British and Foreign Bible Society, has always manifested an unbounded confidence in Christian youth, and a readiness to share the good things of life with them. He is in a position to know that the annual meeting of the society in the Melbourne Town Hall on Tuesday, Feb. 29, will prove an outstanding function with its pageantry and distinguished panel of speakers. It is this good thing he wishes to share with Melbourne youth, and invites and expects 1000 to fill the gallery. Let us account for an extra 1000 by bringing our workmates.

# The Family Altar

## TOPIC.—WHAT WORK WE FOR?

Feb. 21—Matt. 4: 1-11.  
" 22—Matt. 5: 1-12.  
" 23—Matt. 7: 19-27.  
" 24—Matt. 7: 28-34.  
" 25—John 4: 1-15.  
" 26—John 6: 22-29.  
" 27—Isaiah 40: 1-8; John 6: 30-47.

A FITTING question now, as in the days of Jesus, when multitudes thronged him, no doubt anticipating other miracles similar to that of the loaves and fishes, then a matter of history. Their thoughts were chiefly upon the bread which perisheth, with but little if any concern for that which satisfies men's spiritual longings. It is so now. Millions are totally engrossed in the pursuit of things material. Their minds are centred upon the question of how to obtain such, with never or seldom a thought of anything pertaining to a higher or better life. Now our Lord shows the inadequacy of material things and the imperativeness of seeking the food which abideth for ever. Vaguely guessing somewhat of his meaning, the multitude said, "Lord, evermore give us this bread." That the day may come when the masses of humanity, sick of materialism and sincerely desiring things spiritual, will cry, "Lord, evermore give us this bread" should be the constant aim of all disciples.



# Here and There

By a telegram reaching us Feb. 14, we received this message: "At North Sydney two lads made good confession; there is much rejoicing.—Modral."

"The Price of an Enduring Peace," a booklet, details of which appeared in last issue, may be secured now at the W.C.T.U. Headquarters, Centreway, Collins-st., Melbourne.

The following telegram reached us on Feb. 14: "Interest developing in Hinrichsen-Bishop mission, Auburn, N.S.W.; marquee crowded last night, two decisions.—Davis."

Mrs. R. Oliver, of 67 Rochester-rd., Balwyn, Vic., writes: "To those interested in the Bible-women's fund, I shall appreciate receiving donations as early as possible, the aim being £70."

The following message from L. G. Crisp reached us on Feb. 14. During Amos-Barnett mission at Burnley, Vic., the average attendance at happy hour services has been 242. Night services have been splendid.

Churches in South Australia are being asked to raise £1500 for home missions. Some States are announcing record home mission offerings; and it is expected that on Mar. 5 South Australian churches will also give better than ever.

Mrs. C. B. Nance-Kivell, superintendent of the Victorian women's conference temperance committee, announces that Eleanor Rutherford, 130 Murray-st., Caulfield—a scholar of Caulfield (Bambra-rd.) Sunday school—has been awarded the committee's prize for an essay competition on temperance.

"The Federal Executive Committee has acceded to the request of the National Committee of the Y.M.C.A. to sanction the observance of the centenary of this great organisation, by observing Sunday, June 4, as Y.M.C.A. Sunday, when special reference may be made to the origin and work of this great organisation."

At Toowoomba, Qld., the largest congregation for several months heard Ken Roberts' message concerning the Mission to Aborigines. The offering to date for this work has exceeded £15. A young people's fellowship was inaugurated on Feb. 4 with a membership of 35. The Mission Band met at home of Mrs. Marriage and made her a gift on her 90th birthday.

95 young people from 28 Victorian churches are attending a camp at Hall's Gap from Feb. 16 to 23. The north-western district conference promotes the camp, and the Young People's Department provides the programme and leadership. Mrs. C. W. Jackel and Mrs. H. J. Newell are acting as camp hostesses. The camp director, W. R. Hibbert, will be supported by Messrs. Howard Earle (chaplain), C. W. Jackel and V. C. Stafford (lecturer). Don Williams is the acting secretary and Mrs. E. Trew is cook. A total of 370 young men and women have shared in camps under the auspices of the Young People's Department within eight weeks.

"Queensland annual home mission offering is now complete; the amount received is the largest for nine years, being over £100 more than was given in 1942. Twenty-six churches showed an increase on previous years, five of which more than doubled their offering. The women's conference auxiliary contributed £107/15/10 and duplex envelopes realised £162. The Home Missions Committee is giving earnest consideration to the possibility of opening up new work in Cairns, and is seeking the co-operation of the Federal Executive in this matter. The strategic importance of these large Queensland cities has been emphasised by leading authorities, including his Excellency Sir Leslie Wilson, the Governor."

From Mar. 5 the B.S. at Maylands, W.A., will meet at 9.45 a.m. Y.P.S.C.E. has re-commenced with 15 members. The programme includes occupational therapy under guidance of Mr. McRoberts. Ladies' Guild contributed £8/15/- to women's conference aborigines' appeal. On Sunday, Feb. 6, Mr. McRoberts preached to large meetings. There were two confessions at gospel service, making six for month. Girls' club rendered a musical item. Sunday school picnic was held at South Beach on Australia Day with record attendance. Church was pleased to welcome home on leave Tom Blakemore

Mr. Chivell, of Hamilton, Vic., has accepted the call to minister at Maryborough, Vic., following the resignation of Mr. Hollard, who has been appointed a chaplain with the A.I.F. Until Mr. Chivell's arrival Ron Hindman, of College of the Bible, is helping. On Jan. 28 a farewell evening was tendered Mr. Hollard, when musical items were rendered by Mrs. Duncan, Mrs. J. Hunter, Miss C. Living and Mr. McPherson. Cr. Stoneham, M.L.A., and representatives of various local bodies paid tributes to Mr. Hollard's church work and his interest in town's activities. Mr. Hill and Mr. Living spoke of the growth of church under Mr. Hollard's leadership. Mr. Sutton, on behalf of church and auxiliaries, presented him with a cheque, and Miss Bayley, on behalf of Phi Beta Pi, presented him with a baton. The staff of 3 CV, where Mr. Hollard had conducted daily divine service, made him a presentation. Farewell services on the Sunday were large; at gospel service the chapel was filled to overflowing. During Mr. Hollard's ministry membership increased by 70%.

At Queenstown, S.A., a combined watch-night service was held in Baptist chapel, Mr. Gray (Baptist) giving message. Attendances have kept up during past month; a good spirit has

prevailed. Mr. Brooker has addressed most meetings, other speakers being G. A. Foote and J. M. Hall. A married woman has been baptised, and Miss Rae was received into membership after her baptism. Boys home on leave, who have had fellowship recently, include J. Chittleborough, K. Hopkins, M. Hinde and L. Martin. Ron Grant has gone into camp. The ladies' guild and bright hour have received letters of appreciation from boys who have received parcels. A farewell evening was tendered to Mr. and Mrs. S. E. Matthews and family, before their departure to Whyalla. Mr. Brooker, on behalf of church, presented Mr. Matthews with books suitable for a preacher. Mr. Matthews attended Bible school and made his confession. He then availed himself of Mr. Brooker's teaching in a students' class. Mrs. Foy and May Hinde are still confined to hospital after many weeks' suffering.

The North Fitzroy pleasant Sunday afternoon service on Feb. 6 was well attended. The speaker was Dr. John Dale, medical officer of City of Melbourne. He said that democracy had failed because we had failed to look after its most precious asset, which was human material, and to understand its means of power, which was money. Democratic government was right in its ideals of liberty, equality, and fraternity; but it had failed to apply those ideals. That, he believed, was primarily due to the fact that the use of money was misunderstood. The war had shown what could be done with a country's resources, and the lesson must be applied after the war is over, and there must be no more excuses that we could not afford to see that every child got proper food and medical attention, and a good education. The aim of democracy was the well-being of its people, and that was dependent on meeting the mental and physical needs of the children of the community. When that problem was solved, real democracy would be achieved. A supporting programme of songs by Miss Freda Treweek and Mr. L. Jephcott made the afternoon very enjoyable.

## From Week to Week

SOMEbody was kind enough to lend me a copy of a book with the title "J.O." The initials stand for John Oxenham, the hymn writer and novelist, who died about two years ago. The book was written by his daughter, Erica Oxenham, who acted as her father's private secretary for many years. It is evident that "J.O." developed the art of letter writing at a very early age. From extracts of the epistles he sent home, it is possible to gather a fine impression of a good man. We have so much of the tragic side of life presented in newspapers, it is encouraging to spend a little time with a man who has lived humbly and yet has proved a blessing to others. If we could gather the facts there would be found a great company of saints whose lives have been like the perfume of beautiful flowers.

In the leader of this issue I have sought to share with others some of the helpful thoughts gleaned while reading the book.

STUDENTS of the Bible colleges are just commencing their studies for the year. One encouraging feature is the increase in the enrolment of young men and women who are anxious to prepare themselves for the ministry of the church. There will be about 43 in the Federal college and 15 in the Bible college in N.S.W. Have so many been in training at one time for churches of Christ in Australia? With the rising standard of education in this land, it will be necessary for those training as preachers to apply themselves with diligence to their studies so that they will be fully equipped for the difficult tasks of a post-war world. Because the government realises the importance of the Christian ministry, it has permitted young people to be exempt from military

training. It must also be realised that the work could not go on as it is unless there had been young men and women ready to make great sacrifices in New Guinea and other places. Christian work under a pagan power would be very different from what it now is in Australia; that can be seen from what has taken place in Korea as illustrated by the article supplied by A. Anderson, entitled "Christian Missions in War-time."

IT is difficult to estimate the growth of Sunday school work. Statistical figures are not always reliable. One person cannot cover all the schools and give an estimate of what is taking place throughout Australia and New Zealand; but the growing demand for Austral Lesson material is an indication that suggests the upward trend in the number of scholars attending regularly as well as an appreciation of the lesson system. Recently a Methodist Sunday school introduced the Austral Graded Lesson system to its teachers and scholars. Since the basis of the Austral Graded Lessons is the Bible, they can be used to advantage by all Sunday schools, for they do not stress denominational bias.

MY appeal for photos. of chapel buildings has not been very successful to date. Several snaps have reached me, but there are many chapels throughout Australia that could be photographed. It is my desire to give readers some idea of the type of buildings being used by our brethren. I should like a snapshot size photo. that presents the building in an artistic setting. Please write the name of place and State in block letters on back of snap.



# News of the Churches

## Tasmania

**Devonport.**—On Jan. 23 Rod Pitt gave morning message. At night F. T. Burt spoke. On Jan. 30 Mr. Pitt was morning speaker. After morning service F. T. Burt, on behalf of the church, made a presentation of notes to Mrs. Knight, and spoke words of farewell and appreciation of our sister's fine character and work; she has gone to N.S.W. Church has had fellowship with Mr. and Mrs. R. Stevens, of Invermay. Mr. Stevens gave a good gospel message and Sister Wescombe sang a solo. On Feb. 6 Mr. Morgan began a four weeks' ministry with church.

**Launceston (Margaret-st.)**—Attendances at Lord's day services are improving, average communicants over the past three Sundays being 121. Mr. Wilson's addresses have been inspiring. The church is preparing for mission to be held during March and to be conducted by Thos. Hagger. Mrs. P. C. Prichard and W. Peters have been in hospital, but are recovering. The Bible school attendances are higher each week. The school has decided to support a second orphan on the Indian mission field. The C.E. society is having splendid gatherings, 34 young people being present at weekly meetings. Offering for Federal aborigines' work received on Feb. 6 totalled £22/5/6. An amount of £2/2/- was donated to Bethel Mission conducted by Sister Hudson, amongst half-castes on Cape Barren Island.

## Victoria

**Melbourne (Swanston-st.)**—On Sunday evening, Feb. 13, the singing of Alexander hymns by choir and congregation was enjoyed, £10/10/- being collected for Victorian Social Service bush fire relief fund.

**Emerald.**—G. W. Barnett spoke well at both services. Mr. Barnett has been assisting during F. B. Alcorn's absence in Brisbane, and his temporary ministry has been much appreciated. Mrs. Legge has resigned from Bible school superintendency.

**Ivanhoe.**—T. G. H. Westwood closed an appreciated part-time interim ministry on Feb. 13. F. B. Burt is to begin a part-time ministry on 20th. Bible school held successful picnic at Watsonia on Australia Day. Aborigines offering has reached £5/5/11.

### CROWDED GOSPEL MEETING

#### CHURCH MISSION OPENS WELL

**GARDINER.**—Alan Thomas was speaker at mid-week prayer meeting on Feb. 9. N. Wright, Baptist minister, now with "Campaigners for Christ" among the members of the Forces, exhorted church on morning of 13th. A two weeks' mission with Messrs. T. Morris and F. Levitt, commenced with a combined meeting of about 90 young people in local Presbyterian school hall. The church was crowded for gospel meeting, when a very challenging address was given by Mr. Morris. F. Levitt assisted with solos, and Mac Sandland was pianist.

**Dandenong.**—During absence of Mr. Marshall on holidays, F. J. Funston spoke on Feb. 6 and W. H. Clay on 13th, meetings being well attended. Mr. and Mrs. J. W. Lewis and family paid a surprise visit on morning of 13th. Anniversary preparations are in hand.

**Geelong.**—Offering for aborigines' mission on Feb. 6 reached £14. Miss G. Forrest was welcomed by transfer from Mildura. Y.W.L. has been reorganised under leadership of Mrs. Wong, and re-commenced meetings with a good attendance. At evening service a married lady was baptised.

**Ormond.**—C. L. Lang gave helpful messages at both services on Feb. 13; attendances were good. The church is sorry to lose the services of Ron. Lang, who was church treasurer and "Christian" agent; he has joined the R.A.A.F. B. Blackwell was back at church after recent operation.

**Carlton (Lygon-st.)**—On Feb. 13 helpful messages were given by C. G. Taylor, a number of visitors being present. On Feb. 9 the C.E. society held a past members' night, an enjoyable evening being spent. Supper was served at close. Offerings for bush fire relief amounts to £14/10/-, and aborigines mission, £16/9/-.

**South Yarra.**—Visiting speakers have helped while church has been waiting for E. Roffey to be released from Y.M.C.A. On Feb. 6 R. Morris spoke in morning; on 13th T. H. Scambler addressed church. All auxiliaries have commenced new year's work. A visit was paid to Oakleigh Guest Home by Endeavorers and clubs.

**Mont Albert.**—Local and visiting brethren have given much appreciated addresses, held while church is waiting for services of C. Young. Mr. Seath, from Hartwell, delivered an excellent message on the evening of Feb. 13. Sympathy is extended to relatives of Mrs. Stickland, snr., Mrs. J. Richards and Mrs. Dare in their bereavement.

**East Kew.**—To mark 21st anniversary of church, Sunday, Feb. 6, was made an every-member-present Sunday, at which Chaplain-General A. Brooke spoke. Anniversary celebrations were continued on Wednesday evening. Ladies served a very enjoyable supper at conclusion of programme. On Sunday, Feb. 13, Mr. Candy spoke at both services.

**North Essendon.**—On Jan. 30 H. Swain completed an appreciated interim ministry covering December and January. On Feb. 5 he was farewelled, and suitable recognition was made to him and to Mrs. E. W. Roffey, and Miss J. Southwick, both valued Bible school teachers. On same evening J. K. Bond was welcomed and began his ministry on following day.

**Essendon.**—Attendances are being maintained and work is progressing under guidance of W. E. Jackel. The church has been pleased to have fellowship with S. Hainsworth and W. Pearce, on leave from C.C.C. Mr. and Mrs. A. Moroney were received by transfer from Moreland. The choir resumed activities on Feb. 13 and Mrs. Quinn sang two solos.

**Bayswater.**—On Feb. 10 a well-attended farewell social was given to Mr. and Mrs. Burns; presentations were made on behalf of the church and young people. The incoming preacher, Mr. McCullough, was also welcomed. Mr. Burns has spent four and a half years with the church; his work has been much appreciated, and all wish him well in his new field of service.

**Boort.**—Messrs. Streader and Lang are conducting all services. A Christmas treat was provided by sisters for Bible school scholars. Mrs. Waterman, Grace Lacy and Dorothy Penno have given appreciated help recently. A former kinder teacher, Silvia Dyer, is home on holidays. Sympathy is extended to the secretary, Mr. Lacy, in the loss of his sister, Miss Lacy.

**Collingwood.**—Another splendid meeting was held on Feb. 9, when G. Andrews brought helpful message illustrated with lantern slides. On Feb. 12 annual cricket social was held in school hall with W. McLaughlan, of Northcote East, in charge. February's special services were continued on Feb. 13, when T. Fitzgerald brought fine messages. At gospel address a family service was held, various families taking part. A solo was rendered by Mrs. McSolvin.

**Dunolly.**—Many visitors were present during holiday season. A gift evening was tendered to Miss Sybil Sheehan by Bet Bet and Dunolly members. Miss Sheehan and Mr. Alf Freemantle were married on Jan. 29, Mr. Holland officiating. Bible school re-opened on Jan. 30, 45 being present. Mr. Hindman has been home in N.S.W. for college vacation. Jack Sewell, of Bet Bet, spoke at evening services. John Stevens, of St. Albans, helped all with a solo on Jan. 23.

## ABORIGINES' CHOIR

### INTEREST CREATED IN NATIVES

**BLACKBURN.**—Ninety-eight were present on morning of Feb. 5, when Doug. Nichols was speaker, and items were given by members of aborigines' choir. Offering for the work amongst aborigines is approximately £17. The church was delighted to have fellowship with Mr. and Mrs. F. C. Hunting and family. S.S. picnic was held on Australia Day at Koonong Creek. W. T. Hiatt (Methodist) was speaker at Y.P.C.E. meeting, and gave a splendid talk on hymns and their stories. Practice has commenced for S.S. anniversary under leadership of J. E. Payne. The various auxiliaries have resumed after vacation. R. James and Henry Salisbury, both in the Services, are at present meeting with church.

**Caulfield (Bambra-rd.)**—During absence of Mr. and Mrs. Clipstone on holiday, addresses have been given by C. Beck, W. Clay, L. Finger and K. Allsop, whose help has been appreciated. H. M. Clipstone addressed both services on Feb. 13. At Bible school A. W. Stephenson spoke to senior scholars on the N.T. church, and Miss M. Jones spoke to juniors on temperance. Offering for bush fire relief amounted to £12/1/8, and aborigine appeal, £9/3/6. F. Downey and Eric Verity are out of hospital, but Mrs. Clipstone is laid aside.

**North Williamstown.**—A special offering for bush fire fund reached over £5. Record attendance for many years at Sunday school, Jan. 30. E. Westaway, S.S. superintendent, has undergone operation in hospital and is doing well. Mr. Main, another member from Ballarat, is also in hospital. There were 150 parents and scholars at picnic on A.N.A. day at Boronia. Feb. 6 was Endeavor day. L.A.C. Alex. Cameron preached in morning and Jas. E. Thomas at night. Offering for aborigines' mission exceeded £8. Sunshine circle and girls' fellowship have re-commenced meetings.

**Bentleigh.**—On Jan. 23 R. P. Morris was speaker at morning meeting, and Mr. Everitt addressed gospel service. On Jan. 30 services were taken by C. B. Nance-Kivell and P. Luke. Sunday school picnic was held on Australia Day at Carrum, when an enjoyable day was spent. On Feb. 6 H. B. Robbins was speaker at morning meeting. A young people's fellowship tea was held Sunday afternoon, when Gardenvale and Brighton joined in welcoming J. R. Anderson. Mr. Nance-Kivell presided, and a solo was rendered by R. P. Morris. Mr. Anderson addressed gospel service, and was also speaker on Feb. 13, at morning service, T. Keneley gave gospel address.

**Brunswick.**—Under preaching of S. Prentice meetings are well attended. On Feb. 13 Christian Endeavorers conducted evening service, Mrs. Prentice being the soloist. Last Saturday afternoon the Bible school held a very successful picnic at National Park. Last Sunday C. Fletcher spoke at morning service. Several members broke bread with our aged Sister Sargent in afternoon. Bush fire offering has amounted to £6/14/- and aboriginal mission,



£7/14/-. Bible school has started practice for anniversary services. Sister Mann is still very ill.

**Ballarat (York-st.).**—On Feb. 9 a farewell evening was tendered to Mr. and Mrs. Edwards; visiting speakers were Mr. Saunders, for Dawson and Doveton-st.; A. Graham, for Pecl-st.; and Mr. Leith, for Baptist churches. Sister R. York spoke for S.S. Presentations were made by Sister Elliot on behalf of the ladies' guild, and Miss Anstiss for the Y.P.S. and Endeavors. Mrs. Bayley gave Mrs. Edwards flowers from Dawson-st. ladies' guild; S. Rowell made a presentation on behalf of church. Bush fire relief appeal amounted to £18/7/9. On Feb. 13 Mr. Edwards gave farewell messages at both services; at the conclusion of the evening meeting a baptismal service was held. Mr. and Mrs. Edwards left on Feb. 14 to take up work at Albury, N.S.W.

## South Australia

**Norwood.**—On Feb. 6 Clarrie Johnson was welcomed home from Darwin and Murray Parker from Sydney. Bible school has commenced practice for anniversary. Several new scholars in kindergarten. At gospel service two young lads from Bible school were baptised and A. J. Ingham made reference to death of Sister Parish, who passed away recently.

**Pt. Pirie.**—On Jan. 30 Mr. Pigdon spoke morning and evening. At close of evening service Mr. Richard Robertson and Hugh Keast were baptised. An after-church fellowship was held at home of Mr. and Mrs. McCauley, of Stenness. On Feb. 6 Mr. Pigdon was morning speaker and at 7 p.m. Sgt. Blackwell preached, and K. Clinton sang; Miss Rilda Catchpole made the good confession. Recently a kitchen evening was tendered Miss Mavis Green prior to her marriage on Feb. 12.

**Kadina.**—Two young ladies confessed Christ on Jan. 16, Mr. Lawrie being preacher. A baptismal service was held on Jan. 31, after gospel service. J.E. and Y.P. Societies are again active after being in recess for holidays. Executive meeting of sisters' conference of the northern churches was held at Kadina on Feb. 9, when the president-elect, Mrs. Hutson, of Balaklava, spoke. Mr. Lawrie is assisting with open-air meetings, at Wallaroo on Sunday nights. Choir is practising for harvest thanksgiving services.



### INDUCTION SERVICE

#### NEW PREACHER WELCOMED

**PROSPECT.**—On Feb. 2 an induction service for A. E. Brown was conducted. Mr. Green (president-elect) presided. F. Collins delivered charge to Mr. Brown and H. Manning to church. Mr. French spoke on behalf of preachers' fraternal, members from North Adelaide, Croydon, Nailsworth and Balaklava churches being present. On Feb. 6 the Bible school held a social evening which was enjoyed by a large company. On Lord's day morning A. Brown exhorted. Mr. and Mrs. Brown were welcomed into fellowship, also Mr. and Mrs. S. E. Riches and their three daughters. Members of K.S.P. and P.B.P. clubs attended church parade at evening service. A. Brown giving an inspiring message. Fellowship with Pilot Officer B. Barrat and Phil Thompson on leave was enjoyed. There are now 65 young men and women on service from church; two have made the supreme sacrifice.

**Hindmarsh.**—Bible school picnic was held at Largs on Jan. 31. Mr. Allan, officers and teachers were congratulated for their splendid organisation of the outing. The Boys' Explorer club commenced on Feb. 4 and officers were elected. The choir has been reorganised under leadership of Geoff Trevaskis. There has been a decided improvement in attendance at evening service. Brian Magor, who has been

very ill, is improving. Mr. Shipway is giving special evangelistic messages this month. Two young ladies were baptised on Jan. 30 and were received into church on Feb. 6.

**Victor Harbour.**—On Jan. 30 a junior male choir from Glenelg church took part in four services. The choir members gave an excellent concert in Masonic Hall on Saturday evening, and proved a great blessing on Sunday. Over 300 people listened to their singing in the main street after church, when B. W. Manning presented a forceful gospel message.

**Murray Bridge.**—An address by W. Green, president-elect, was much enjoyed on Jan. 23. Mrs. A. G. Colliss and Miss Elaine Page, church pianist, have transferred to Henley Beach and Maylands churches, respectively. Don C. Dix, in Light Ward, Royal Adelaide Hospital, is improving. Gordon Wilson, Murray Eisman and Ray Mitchell were welcomed home on leave. Monthly prayer meetings with "shut-ins" are appreciated. A. E. Talbot conducted a service in home of Mr. and Mrs. W. Brake on Feb. 4. Good service was held on Feb. 6 at Burdett, N. G. Noble and A. C. Page preaching. Junior and intermediate C.E. have recommenced.

**Cottonville.**—Holidays caused a drop in attendances for January: morning 94, evening 69, being the averages; offerings averaged £8/18/10. Average attendances for C.E. societies for the same period were: Juniors 24, intermediates 18, and Y.P. 8. The Endeavors attended the 63rd anniversary celebrations of C.E. in Elder Park on Feb. 2. Prayer meetings have recommenced well, with average attendances of 26. From Jan. 29 to 31 Mr. Brooke and Rex Gloyne assisted in Young People's Department leadership training camp at Mt. Lofty. Mr. Anderson, conference president, gave gospel message in preacher's absence. C.E. societies, with the help of the Sunday school, plan to secure enlarged photos. of Mr. and Mrs. Bruce Coventry, missionaries in India. On Jan. 2 Miss Betty Lawrie was received into membership from Ungarra. A.C.W. Violet Bradley has been transferred to Melbourne, and Petty Officer C. D. Miller to Thursday Island. Pte. Garth Williams is home on leave. Sunday school picnic was held on Feb. 5 at Gums Oval, Belair. Approximately 100 scholars and friends spent an enjoyable day.

## Western Australia

**Perth (Lake-st.).**—Good attendances were recorded throughout Feb. 6. In afternoon a youth rally and tea preceded gospel service. During rally, at which 40 young people were present, two young men, Thomley Thomas, who is going to Adelaide University, and Colin Povey, transferred to country, were farewelled. V. Pallot sang at gospel service and Mr. Robinson spoke.

## Queensland

**Monkland.**—On Feb. 6 the monthly gospel service was conducted by J. Kernick, when there was an excellent attendance, and a young man made the good confession. An offering for Prisoners of War Fund was received. J.C.E. resumed with a record attendance on Feb. 8.

**Ma Ma Creek.**—Six young people attended Christmas youth camp. C.E. continues to be well attended. Reg Boettcher has been elected president. At annual business meeting Mr. Berthelsen was re-engaged for an indefinite period. There was a good attendance at morning service on Feb. 6. Music by Baptist orchestra that assisted in gospel service was greatly appreciated.



Victor Harbour Chapel.

**Gympie.**—The district C.E. union held a rally in chapel on Feb. 5, there being an excellent attendance. On Feb. 6 the C.E. society conducted gospel service; Mr. A. Kingston gave a resume of growth of C.E., this being the sixty-third anniversary of movement. Other Endeavors participated in service. An offering for Prisoners of War Fund was received. The Bible school had an excellent attendance with five new scholars. The prayer meeting has commenced a study of life of Peter.

**Maryborough.**—Attendances at meetings on Feb. 6 were fair. At Brooweena over 35 were present. Visitors during last few weeks included A. Popp, home on leave, K. Binder and N. Hunter, of Swan Hill. Meetings continue at Urraween and a good spirit is manifest. On Feb. 6 B. O'Hanlon was morning speaker, Mr. Dallinger being at Brooweena. We are happy to welcome into fellowship Jack Wiltshire, of Albion. A farewell social was tendered to D. Price on Jan. 26; he has gone to Brisbane.

**Roma.**—All services are well attended and Mr. Wylie's messages are helpful. On Jan. 31 Mr. Matzkows, president of North-western Downs C.E. Union, addressed morning service. At gospel service a girl from Bible school made good confession, the service being broadcast. During last two months four young people from Bible school have decided for Christ. Recently Mr. Wylie officiated at wedding of Miss Joyce Farmer and Mr. Norman Ricketts. On Jan. 9 Ken Roberts spoke at both services in interests of mission to aborigines.

## New South Wales

**Paddington.**—There was a good attendance at breaking of bread service. Mr. Greenhalgh gave an instructive address. There were several visitors present, some being from the Forces. There was a good attendance at Bible school. The C.E. society has prepared an interesting programme for the quarter. Mrs. and Miss Rigg have been received into fellowship.

**Gilgandra.**—At church clubs' social evening last month more than 60 young people were present. A wallet was presented to Mr. Pond as a token of esteem; words of appreciation were spoken by Miss D. Butler and Ian Ferguson. At Bible school Christmas party a good programme was given by Christian Endeavors and club members. The new preacher and his wife, Mr. and Mrs. P. Retchford, were welcomed, representatives of Methodist and Presbyterian churches, Red Cross, Shire Council, public school and church members being present at meeting. P. J. Pond was farewelled; he is going to Grafton. Words of appreciation of his work were expressed and a presentation was made on behalf of church. On the 5th Senior Christian Endeavors gave a welcome to Mr. and Mrs. Retchford.

## The Australian Christian



# Hymn No. 1

A HYMN FOR FEBRUARY—No. 1 (FEB. 27)

F. J. Funston

FEW hymnbooks are so planned that the position of "hymn number 1" has any very real meaning. One notable exception is that nearly all Methodist books have, because of its place in Methodist history, allowed "O for a thousand tongues" to break through a semi-alphabetical plan to the No. 1 position. Some of Watts's collections are in chronological order, but most hymnals follow a subject classification, many of them with an alphabetical arrangement within each subject heading. It is on this basis that "All people that on earth do dwell" becomes No. 1 of the first section of our collection (headed "God the Father").

But few will deny it an outstanding position in any case! As its common name and the name of the tune—the "Old Hundredth"—testify, its origin is, of course, the Psalms and, as a comparison of Psalm 100 and Hymn 1 shows, the paraphrase is fairly close. Age has sanctified its use in its present form. It appeared almost "out of the blue" in nine different psalters in one decade (the 1560's) and is mentioned in the "Merry Wives of Windsor" (about 1600), while Longfellow's word-picture of the Puritan maiden has "the musical voice of Priscilla singing the Hundredth Psalm, the grand old Puritan anthem."

Not every printer is complimented on the errors he makes, but such a favor seems due the printer who about 1585 made the delightfully apt change of the original "We are his folk" (folk) to "we are his flock."

Literary critics believe the author to have been William Kethe, a clergyman of the period whose history is so uncertain that it is here left alone. But neither the spelling of 380 years ago nor the uncertain origin of the words shrouds the meaning of such a passage as:

His trueth at all tymes firmly stood  
And shall from age to age indure."

## DEATH

WAY.—On Jan. 26, 1944, passed peacefully away at private hospital, Melbourne, Georgina, loved wife of the late W. J. Way.

## IN MEMORIAM

BROMELL.—In loving memory of my dear husband who departed this life on Feb. 19, 1942.

God is the Master Builder,  
His plan is perfect and true;  
And when he sends us sorrow,  
Its part of his plan for you;  
For all things work together  
To complete his master plan,  
For God up in his heaven,  
Can see what's best for man.  
—Inserted by his loving wife, Eva.

LYALL.—In ever loving memory of Clifford, who passed away on Feb. 16, 1932; the dearly loved younger son of Nellie and the late Alex. R. Lyall, and brother of Sidney. "Till the day breaks, and shadows flee away."

MEYER.—In loving memory of my dear wife, who fell asleep in Christ, on Feb. 19, 1936. Sweet memories for ever.  
—Inserted by her husband, E. J. Meyer.

## COMING EVENTS

FEBRUARY 25.—Bentleigh Bible school anniversary services, 3 p.m. Speaker, L. E. Brooker; evening, 7 p.m., J. Anderson. Mar. 5, 3 p.m., J. Anderson; and 7 p.m., W. R. Hibbert. Bright singing.

FEBRUARY 27.—11 a.m., and 7 p.m., Newmarket church of Christ anniversary services. Old members and friends welcome.

## BROADCAST SERVICE

The weekly services, conducted by H. Walmesley, preacher of Swan Hill, Vic., will be broadcast each Tuesday at 10 a.m., instead of Saturday at 12.

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### Calling All Ladies—

Wed., Feb. 16, 3 p.m., subject, "A Woman Who Won a World."

### Attention Eastern Churches—

Saturday, February 19, Hike to the country, and at Boronia Chapel, 8 p.m., Inspirational Youth Rally. Subject, "A Ghost at Midnight." Trains leave Flinders-st. 3.40 p.m.; alight at Bayswater. 6 p.m., basket tea. 7 p.m., Bright Youth Service.

And Every Day 4.15-5.15 for Girls and Boys.  
The Happy Hour. The Happy Hour.

### SOMETHING NEW IN MEETINGS.

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Come and encourage the preachers of to-morrow.

### SOUTH YARRA CHURCH OF CHRIST JUBILEE CELEBRATIONS,

FEBRUARY 27 to MARCH 5.

Sunday, Feb. 27, Home-coming Day.

Tuesday, Feb. 29, 2.30 p.m., Ladies' Home-coming; a Reunion of Guild Members. 8 p.m., Great Thanksgiving Service.

Thursday, March 2, 6 p.m., Tea Meeting.

8 p.m., Young People's Service. Speaker, Mr. A. W. Ladbrook.

Sunday, March 5. Speakers, Mr. A. W. Ladbrook and Mr. Andrew Hughes, M.L.A.

Soloists: Miss Amelia Scarce, Mrs. Gove, Miss Winifred Lee.

To facilitate catering arrangements on both Sundays, will intending visitors kindly notify F. Lewis, 2 Denham-pl., Toorak, S.E.2, U 7525?

### "ONE FOOT IN HEAVEN."

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Suburban Theatres:—

Week Commencing

Feb. 25—"Port," Port Melbourne.

"Plaza," Northcote.

Mar. 3—"Embassy," Malvern.

"Centre," North Melbourne.

Mar. 10—"Balwyn," Balwyn.

"Liberty," Brunswick East.

"Regal," Essendon.

"St. James," Preston.

Mar. 24—"Orient," Heidelberg.

"Lyric," Yarraville.

Mar. 31—"Surrey," Surrey Hills.

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TUESDAY, FEB. 29, at 7.45 p.m.

Chairman: The Archbishop of Melbourne.

Speakers:

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Soloists—Miss Mary Miller and Mr. Cecil Atkinson.

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# Christian Missions in War-Time

IN contrast with the systems of Fascism and National Socialism, which say that Christianity and the Christian mission are no longer considered necessary for their aims, we learn that the missionary spirit in Norway and in other occupied countries is as strong as ever, though their ability to give has been a serious handicap. Recognising the need to continue such work, the Norwegian Government, now established in London, recently allocated £62,500 (Australian) for the needs of Norwegian missions overseas. In the occupied countries of Europe little money can find its way out to support their overseas work, hence the insistent call to support these "orphaned" missions. The Lutheran missions themselves are among those who are receiving support in this way.

The National Missionary Council of Australia has completed a survey of the mission societies in Australia regarding: (1) Mission support; (2) Effect of the war on missionaries on the field; (3) Reaction of native churches; (4) New responsibilities assumed by Australian societies. Speaking of finance, the report says: "It is gratifying to record that the growing wealth of Australia is reflected in the missionary gifts of the churches in spite of the many claims for patriotic purposes. All the larger societies report increases in income ranging up to 20 per cent. in the case of the L.M.S. and A.B.M., and to 45 per cent. with the Bible Society. Some reports speak of record incomes in 1940, overdrafts wiped out and substantial help sent to parent or kindred British societies as well as contributions for the support of 'orphaned' Continental missions."

Commenting on the work of missionaries, it was revealed that some difficulties have arisen, but in most cases work goes on as usual. In lots of cases, British officials have advised missionaries not to leave their stations, as they could serve best by remaining at their posts. Probably in Korea the greatest dislocation of missionary work has taken place. The Presbyterian Church of Victoria, reporting on Korea, writes: "Our missionaries, with many others, were facing great problems because of the insistence of the Japanese authorities that schools, church leaders and others should attend ceremonies at Shinto shrines. As a result, primary and secondary schools passed from our control. More recently the trend of Japanese opinion has been anti-British and anti-American. This has meant inconvenience and annoyance, and in several instances more than that, for most missionaries and for many of the Koreans closely associated with them. Many, feeling that work was not possible in present circumstances, returned to their homelands. A few months ago, because of these conditions and because of what seemed a real danger of war, a decision was made to recall all our single women. We still have a small staff—seven in all. We plan to retain some living connection with the Christian church of the Far East, in particular that of Korea, if that is at all possible."

Up to date, very little reaction has been seen among native peoples due to war. Most of the Christians among the younger churches live in places far remote from actual warfare. Suffering and privation are so usual an experience that the suffering and distress caused by war are merged into the larger whole. China, of course, is one great exception; church communities there are suffering as a consequence of the Sino-Japanese war.

Perhaps one of the most heartening things in the survey is the evidence that several mission societies in Australia, apart from giving gifts to "orphaned" missions, have sent out

new workers and assumed new responsibilities. We are happy to say that Australian churches of Christ are listed among those who have assumed new responsibilities in the sending of an additional married missionary to India and two young men to the islands.

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

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## Open Forum

FOR "CHRISTIAN" READERS

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

### PROPOSED HOSPITAL

It has been interesting to read of the proposed new hospital to be instituted by the Victorian Social Service Committee. Has it been considered necessary? May I ask the following questions:—

1. Is it necessary to provide a hospital in a city that is already largely cared for in case of sickness or disability?

2. Is it necessary to commence a hospital, which, with its limited capital outlay, will not be able to provide as good facilities as those in the already existing hospitals?

3. Is it necessary, or advisable, to begin a new large financial outlay when various brotherhood enterprises are laboring under financial difficulties?

4. Is it necessary thus to spend thousands of pounds when the kingdom of God, in other parts of the world, is in desperate need of such funds for building hospitals?—Ronald Saunders, New Hebrides.

### "BE YE SEPARATE"

THE Christian is supposed to live a life separate from sinners. The old life, with all its carnal desires, is to be reckoned dead. We show this when we have identified ourselves with Christ's death by the act of baptism. Paul says in one of his epistles, "Reckon ye yourselves to be dead indeed unto sin." Again we read, "If ye then be risen with Christ, seek those things that are above." Therefore, this risen life in Christ involves of necessity a separation from those who do not walk in the way of righteousness. In other words, we cannot follow the things of the world and enjoy worldly sensual pleasures, and take delight in the things of God at the same time. Yet many who profess his name act as if this were possible. Christians, we owe it to the Lord who has redeemed us at such a cost, and to those who as yet know him not, to set an example of Christ-like living, and to show them that we have a joy in higher things, that we will so recommend our faith, that they will seek to know the cause. If we do not, we will bring Christ's cause into disrepute, and our lives will be a base mockery. To give our lives up to God in consecration is, as Paul says, "our reasonable service." In other words, it is just what we should do in return for what God has given to us in Christ. Christians, awake! To-day, as never before perhaps, is needed the witness of godly, sanctified lives.—E. G. Rose, Dimboola.

### Religious Picture Not Popular With Independent Theatres!

OF economic necessity, the production of motion pictures is influenced by financial considerations, the success of a studio, or otherwise, being measured according to its ability to produce, in the majority, pictures of box office merit. It seldom occurs that a production is otherwise undertaken unless a producer, profoundly impressed with the artistic or ideological possibilities of a story, elects to take a risk on the financial result, believing a photoplay of such character is justified on merit alone. No studio could afford to do so often.

Such an exception is the production of the motion picture, "One Foot in Heaven," by our studio, from the book of the same title by

Hartzell Spence, a biography of his own minister father. The studio believed that this inspiring story would make a photoplay of outstanding merit, and so it turned out to be.

In the exhibition of motion pictures, exhibitors do not always have the same viewpoint in regard to motives and aspirations, and in a case such as this, financial considerations may arbitrarily intrude. Recognising that our hope of gaining wide distribution for this very fine picture would be difficult of realisation, for the reason stated, we sought and gained the interest of church leaders of every denomination who endeavored to promote public interest in the picture, with truly surprising results. In consequence, many country exhibitors in Victoria and Tasmania, some of whom had to be persuaded to book the picture, reported satisfactory financial returns, and our hope of booking "One Foot in Heaven" to every available cinema is likely to be realised in country districts.

However, in the suburbs of Melbourne, our efforts in arranging bookings with independent theatres, to whom the picture has been offered, have not been so successful. We have deferred the suburban release of the picture for some time now, as the exhibitors mentioned had other film contracts engaging all of their available dates. However, the independent theatres, with few exceptions, now have a vacant date where "One Foot in Heaven" could be used, during February and March, and it is hoped your interest in the production will encourage independent exhibitors to sponsor it.—Warner Bros. First National Pictures Pty. Ltd. (L. E. Brown, Victorian manager).

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## Wheels and Lives

(Ezekiel 1: 16)

THE prophet, Ezekiel, once had a vision of  
wheels and lives, with its own special  
meaning. Everyone in his own order, of  
course, but I know a lad who has seen a vision  
of wheels and lives.

John has some preferences in which father  
rejoices. He loves to be active, thrills to make  
things and grows with his hobby. John would  
rather make a box for mother, a toy for the  
little fellow or a book-shelf for himself, than  
squander time in idleness. John encounters  
problems, such as those he met when making  
tiny carts for the children. The wheels were  
the trouble. Some he made were not round,  
others were too brittle. Even when he had  
sawn some splendid discs of wood off a nice  
round pole, John found that they wobbled aw-  
fully, because he had not made them revolve  
about true centre. It rather touched his crafts-  
man's pride when someone remarked that his  
wheels were eccentric.

But John also gathers bits of philosophy.  
He sees that wheels or lives are wobbly, ridicu-  
lous and pathetic, unless they are well centred.  
Our lives are not meant to revolve around self,  
money, power, pleasure, popularity, or sex.  
Life's real centre is the Lord Jesus Christ.—  
G. J. Andrews.

### THOUGHT

*It is the noblest spirits who are  
most sensible of the possibility of  
error, and it is the weakest who are  
most unwilling to acknowledge an  
error.—Whichcote.*

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### The Australian Christian

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Printed and Published by the Austral Printing  
and Publishing Company Ltd., 528, 530 Elizabeth-  
st., Melbourne, Victoria, Australia.