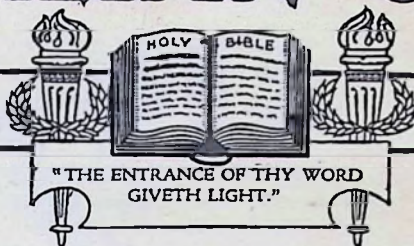


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At the Table of the Lord.

OUR Saviour urged his disciples to remember him in the breaking of bread. The sacred historian records how the early Christians met on the first day of the week for this purpose. The author of the Epistle to the Hebrews exhorted that his fellow Christians forsake not the assembling of themselves together as the manner of some was. One of the earliest references outside the pages of the New Testament to the Christian worship service is given by Pliny the Roman historian about 110 A.D., who describes the early believers as meeting together on a stated day to sing a hymn of praise to Christ as God. "The strength of the church is in its faculty for meeting together and talking together in fellowship." The first sign of spiritual decay is often manifested in the disinclination to meet for communion.

Oliver Wendell Holmes was once asked why he troubled to attend a small church where the preaching was poor and the service plain. He gave this fine reply: "I go because I carry in my breast a little plant called Reverence, and I must have it watered once a week or it will die."

Whatever the nature of the service, we can obtain help and blessing by meeting with fellow Christians to remember Christ. To enjoy the fullness of the blessing, however, each worshipper, and especially every one taking public part, must come in a right spirit and conduct himself in a manner worthy of the sacred feast of remembrance. We are familiar with the expression "table manners." It were well if all Christians attending a communion service considered the manners they brought to the Lord's table. The three important things which will assure a fitting celebration are: "Remembering hearts, thoughtful minds, and, spirits attuned to fellowship."

The early church in its meetings for worship joined in hymns, Scripture readings, prayers and thanksgivings. Every part of the service should receive careful and prayerful attention, so that it may yield its maximum of blessing.

"Psalms and Hymns and Spiritual Songs."

Our Lord and his disciples sang a hymn together on the night when the Supper was instituted. The Apostle Paul asked the Christians at Colosse to make use of "psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord."

The ministry of praise deserves much more attention than it usually receives in our services. In giving some suggestions, I shall not attempt to deal with tunes, other than to say that these should be familiar to the congregation and of a kind to aid the worship. Tunes, as the hymns and songs, should be "spiritual." There will always be individual preferences, but jazzy tunes and rollicking choruses are out of place in a communion service.

Great care should be taken with the selection of hymns, for on a wise choice depends much of the value of a service. Of course they should be chosen well ahead of the time of the meeting, so that the song-leader or organist can select the most suitable tunes. It is almost a crime against the church to leave the selection of hymns to the last few minutes before the due time of beginning the meeting. Whoever has the duty of choosing the hymns—president or preacher—will, of course, consult in good time with song-leader or organist to ensure against unseemly breakdowns or other troubles which with proper care can easily be avoided.

Hymns of varied metres will naturally be chosen, and those with choruses will be used sparingly if at all. A common mistake is to select too many long hymns, and many services are marred by presidential attempts to make up for a careless choice by the arbitrary cutting out of verses—sometimes during the singing, with haste and such a lack of judgment as leaves unfinished sentences or spoils the sense of the later verses. There is only one way to avoid egregious blunders, and that is proper care in planning the praise portion of the service. It may specially be advised that the closing hymn be a short one—for it is most frequently the case that good hymns are mangled at the end of a meeting which has been allowed to run a little late.

It is in order to remark that in these modern days when every member of the congregation can read and possesses a hymn book there is no need to read a verse or two of a hymn before singing—not even if that hymn be the president's favorite. If the president read a long verse and the organist plays it right through before the congregation begins to sing, valuable time is lost and the service lengthened without profit. It is not well to shorten many hymns by omitting verses. May we add that there is no value at all or gain of time in the fairly common practice of a president's reading the first verse and asking the audience to begin singing at the second verse.

For special seasons—Christmas, New Year, Easter, anniversaries, young people's services, national calls to prayer, etc.—some hymns will be chosen to suit the occasion. There is no need for every hymn to do so, and the requirements of worship and communion should never be overlooked.

The careful planner of a service aims at one which is unified and harmonious throughout. But it is possible to purchase unity at too high a cost, as when a somewhat dry Old Testament reading from Leviticus is chosen in preference to a glorious Psalm merely because the former was alluded to in the New Testament lesson, or when hymns suited to a special day are chosen to the ignoring of the Saviour's love and the fellowship of his people. "A praise list," one competent writer has remarked, "ought not, in my opinion, to be

built up round the sermon, except in a small measure. It should aim at expressing in an harmonious whole the entire spirit of worship—adoration, thanksgiving, repentance, aspiration." Too many hymns on precisely the same theme will not give the greatest profit. A closing hymn which merely repeats the substance of the preceding address may have the double demerit of being too long and of seeking to enforce a lesson of which the audience has already had enough for one sitting. So there is something to be said in favor of selecting hymns of varied subject matter to suit the needs of the service and the requirements of worshippers of different needs and tastes. Harmony and unity are very desirable, but a service of praise which expresses the aspiration of all worshippers, and in which all are helped and lifted nearer to God, is the thing most to be desired.

Aborigine Sunday.

IT is to be hoped that on January 26 there will be general recognition of what is called Aborigine Sunday. Australia and the church of God have a duty to the natives of this continent—a duty far too long neglected by most of our people. Our Government has often made inquiry and promised better things. It were well if achievement followed on promises. Christian people who believe in the authority of our Lord's great commission must feel a special call to help their dark-skinned brethren and bring to them the blessings of the Gospel.

Our Federal Conference Executive in our last issue made an appeal to churches of Christ throughout the Commonwealth to take an offering in all the States for the support of our brethren and sisters who are working as missionaries amongst the colored people of the States. The Executive will use the money, when forwarded, only in support of the work of our own brethren irrespective of the State in which the missionaries serve.

A paragraph in last week's press announced that "Kabbarli goes home to her children"—Kabbarli being Mrs. Daisy Bates, C.B.E., protector of aborigines, who for over 20 years lived amongst them in rude shelters so as to be with them and help them. Mrs. Bates's volume, "The Passing of the Aborigines," whatever view we may take of some of its contents, should stir us all to a lively interest and sympathy. She has left comfort to go back to assist the needy. The "Argus" report stated that "civilisation holds little charm for her gallant spirit when she knows that Australia's most neglected minority is urgently needing the help and guidance which she can give." This devotion may stimulate that of others.

We are in full sympathy with the appeal of our Federal Conference Executive that we observe the day and also make special offerings. We have not done our duty by the dispossessed people of our land. We should unite in some worthy effort.

Lord Baden-Powell.

THE death of Lord Baden-Powell last week at his home in Kenya Colony, at the age of 84 years, has called forth many striking tributes. Older readers will recall him as "the hero of Mafeking." Who will ever forget the wild enthusiasm with which the relief of Mafeking was celebrated? It is as founder of the Scout Movement, which he established in 1907, that Lord Baden-Powell was best known to the present generation. He believed that a world-wide brotherhood of youth would be a means of removing international hatreds and promoting peace. As World Chief Scout he was known and loved in many lands. It was no little honor to become the chief of 2,592,682 Scouts, over one million of which were in the Empire and the rest in 49 foreign countries. His Majesty the King in a message of sympathy referred to the "incalculable value to boys and girls" of the movement. Lord Gowrie, Governor-General and Chief Scout of Australia, expressed thanks for "that life of devotion and self-sacrifice" which meant so much for the youth of the world. Special services of remembrance are to be held, and Boy Scouts and Girl Guides throughout the world will wear armlets for a month.

Lord Baden-Powell's last message to Boy Scout headquarters in London was conveyed on a Christmas card. The illustrations on the card, which were drawn by himself, included one of Hitler, "to whom," he wrote, "we owe a statue. He has done more than any other man ever," he added, "to consolidate our nation at home and overseas."

Laxity Condemned.

THE "S.A. Congregationalist" for December contains an editorial note reviewing the comparative lack of progress of Congregationalism. The editor asked, "Are we theologically too latitudinarian or evangelically too timid, or is it merely that our distinctive ecclesiastical polity is ill adapted to these changing days and to this new country?" He urged his fellow members: "Before we surrender our Congregationalism, let us try to understand just what it really is and what it implies."

The need for an informed church membership, for possessing and standing for convictions, is not peculiar to any one communion.

The portion of the editorial note which most attracted our attention was the following, which we commend to the attention of others, for it contains a lesson for us all:

"I have just been reading in the latest issue of 'The Expository Times' an article by a Presbyterian on the church and the sacraments. Too many of our people hold lax views on such matters, and seem to glory in the contention that it does not greatly matter what we believe about baptism or the Lord's Supper 'so long as we turn out good Christians.' To all such I commend the article to which I have just referred. As a matter of fact, as the writer clearly shows, our belief in this particular matter cuts deep into the fundamentals of our faith. To let our young people grow up and think it does not signify whether they have any clearly defined views on such subjects—indeed, rather to gloat at the nebulousness of their beliefs—is to lose the next generation almost before we have won it."

Human Limitations.

IN his autobiography Lord Tweedsmuir (John Buchanan) writes: "From a wise American scholar I take this sentence: 'The tragedy of man is that he has developed an intelligence eager to uncover mysteries, but not strong enough to penetrate them. With minds but slightly evolved beyond those of our animal relations, we are tortured with precocious desires, and pose questions which we are some-

times capable of asking but rarely are able to answer.' With the recognition of our limitations comes a glimpse of the majesty of the 'Power not ourselves.' Religion is born when

we accept the ultimate frustration of mere human effort, and at the same time realise the strength which comes from union with superhuman reality."

Friends With Jesus.

S. E. Riches.

"What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer."

"YE are my friends," said Jesus to his disciples. We all know the value of a genuine friendship, but we can have only a faint realisation of the meaning of that utterance of Jesus to those who heard it directly from his lips. The word translated "friend" is the same word elsewhere translated "lover." "Ye are my friends"—"Ye are my lovers"! What a wealth of meaning!

How valuable is a true friendship! Secular history has recorded a demonstration of this in the incident of Damon and Pythias. Dionysius, the tyrant of Syracuse, had condemned Pythias to death. Pythias begged to be allowed to visit his wife and children prior to his execution. Damon offered to stand surety for his friend, even to the extent of dying in his place should he not return. The return was unexpectedly delayed, and Damon was about to die when, tired and travel-stained, Pythias returned. Damon still desired to die in place of his friend. Dionysius had never seen such friendship, and as the friends were disputing, each desiring to die to save the other, the tyrant took their hands, set them free, and desired to be admitted into their friendship.

"Greater love hath no man than this," says Jesus, "that a man lay down his life for his friends." And yet we know that the practice of Jesus exceeded his own teaching, for he died for us whilst we were his enemies. He became the "friend of publicans and sinners." He even befriended those who crucified him—"Father, forgive them, they know not what they do." Such is the practical friendship of Jesus, and into such an atmosphere he draws us. "Ye are my friends."

Friends of Jesus are Obedient to Their Great Friend.

There is a condition attached to the entering into the circle of Jesus' friends. "Ye are my friends if ye do whatsoever I command you." Friendship requires a practical outlet: it must find expression in doing things—words alone are not sufficient. Being friends of Jesus, his lovers, our greatest delight will be to express ourselves in loving obedience. As for Saul, so for us, it will be, "Lord, what wilt thou have me to do?"

In the home one child may throw arms around mother's neck and declare, "Mummy, I love you." Another child prepares and brings to mother a cup of tea and performs some task while mother rests. Friends of Jesus, his lovers, will express themselves in loving service.

Jesus calls us to be his witnesses to represent him to others, and we must never fall him by a betrayal of friendship due to disobedience.

An office boy was entrusted with his master's keys. Some of his fellow employees planned to rob the master. Approaching the boy, they suggested, "You can do it easily, for he trusts you and you have the keys to the safe." "That is just why I cannot do it," replied the boy, "he trusts me." Jesus trusts us as his friends. We cannot betray our trust by disobeying.

Friends of Jesus are Taken into the Confidence of their Great Friend.

"Henceforth I call you not servants," said Jesus, "for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you."

Many of the early disciples were literally slaves, possessed by their Roman masters. How wonderfully rich in meaning would these words of Jesus be to them! In that day the Roman Emperor bestowed upon his particular favorites the title, "Friend of the Emperor." Upon us to-day has been bestowed a far greater title, "Friend of Jesus," not merely a friend of an earthly ruler, but friend of the King of kings and Lord of lords.

He has taken us into his confidence, and now we work not only for him, but also we work with him. We are fellow-workers of his, no longer "slaves" but "friends."

Friends of Jesus are Friends of Each Other.

A private soldier who knelt at prayer in a place of worship became greatly concerned as he discovered at his side an officer of high rank. The officer, however, said to him, "There are no distinctions here; we meet as equals before our Lord and Master." The closer the friends of Jesus draw to their great Friend, of necessity the closer they must draw to each other.

An old, white-haired man stood before a picture of Jesus. After a while, and still gazing with loving eyes, he said, "Bless him, I love him." A stranger standing near said, "Brother, I love him too!" A third caught the exclamation and said, "I love him too!" and soon in front of that picture stood a group of people clasped hand in hand, utter strangers to each other, but all friends of Jesus, and therefore friends of each other.

Our great Friend says, "These things I command you, that ye love one another," and again, "By this shall all men know that ye are my disciples, if ye have love one to another." This is the badge of the Christian, and called forth in the early days of the church the remark, "Behold how these Christians love each other." As in our relationship to Jesus Christ himself our loving service is called forth, so also in our relationship to each other is active expression necessary.

"In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

"In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind."

There is an exaltation and a grandeur for myself in the time to come, which Christ knows and I do not; but I am following after. I am pressing up toward that thought that Christ has of what I am and ought to be; and I am determined that I will apprehend it as Christ himself does.—H. Ward Beecher.

Salvation Conditional.

A. N. Hinrichsen, B.A.

DR. FARRAR in his famous "Life and Work of Paul" (p. 571) draws the reader's attention to an interesting fact in the record of the shipwreck of Acts 27. In verses 22 to 26 Paul declares emphatically that he has been given the definite and positive assurance that all on board shall be saved. And yet later on in the account we learn that this divine prophecy and foresight was not a fatalistic decree, eliminating human agency, intervention and co-operation. The fulfilment was dependent on certain contingencies, and deliverance was conditional. In verses 30 to 32 Paul frustrates the callous and cowardly sailors executing their base and deceitful design by appealing to the centurion, who in turn invokes the agency of the soldiers. Still later the callous soldiers suggest the promiscuous slaughter of the prisoners. Thanks once more to the centurion (Julius), now an admirer of Paul because of his courage, initiative and wisdom, he nullified their brutal project (verses 42 to 44). Eventually, by self effort (aided by wind, wave and current) many plunged overboard, left the ship now breaking up, and swam for the shore. Still others availed themselves of fragments of wreckage as means of salvation. "And so it came to pass that they all escaped safe to the land."

This incident is illuminative and suggestive. There are two sets of passages dealing with salvation from sin. In the first class of texts, redemption is presented as universal and absolute in its provision. Our Lord prophesied that if he were lifted up from the earth he would draw all men unto himself. Christ died for all, gave himself a ransom for all, tasted death for every man, and is the propitiation for the sins of the whole world. God willeth that all men should be saved, and come to the knowledge of the truth; not wishing that any should perish, but that all should come to repentance. It is not the will of our heavenly Father (said Jesus) that one of these little ones should perish. The Lord God has no

pleasure in the death of the wicked, but that he turn from his way and live. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ. The grace of God hath appeared, bringing salvation to all men. Jesus testified that he came to save the world and not to judge it.

On the other hand, in closest proximity to the above, is an equally inspired group of texts that imply reservation and limitation, giving the other half of the truth—salvation must be appropriated. We must avail ourselves of what is freely provided. The living God is the Saviour of all men, especially of them that believe. Even the golden text of the Bible, with its declaration of the universality of divine love and Saviourhood, restricts the blessing of eternal life to the believer (a stern and severe note being implied). The sweet and embracing divine invitations are conditioned by human acceptance, "Whosoever will may come," "Him that cometh to me I will in no wise cast out," "He is able to save to the uttermost them that draw near unto God through him." Truth must be obeyed, our wills must submit; what has been freely given must be freely received. The reluctance is with us. God is willing and has made provision for the salvation of all (Gal. 5: 7; Heb. 5: 9; 1 Pet. 1: 22). "God is now willing, are you?" The response of man's will makes the benefits of Calvary his own. The faith that saves must involve potential or embryonic obedience, the seeds of trust inevitably resulting in fruits of obedience and service. Let us measure our lives by a neglected but most suggestive verse (Luke 1: 6). Cf. A. Campbell's significant comment (quoted in Richardson's "Memoirs," II., 361), "Faith is as much a bodily act as immersion. No man without the exercise of his senses can believe anything" (Rom. 10: 17). Not by his sinless example nor by his immortal teaching are we saved, but by his death, into which we are baptised (Rom. 6: 3).

A Soul-Saving Church.

A SOUL-SAVING church is to be a seeking church. Jesus came to seek and to save the lost. His people are to do likewise. They are not to overlook that word "seek." The glory of Christianity is that God is always represented as seeking the lost. It was so in the garden when the first pair sinned. It is so all through the Bible, to the very last chapter of Revelation, where he still says "Come." It is not enough for us to build a handsome meeting-house and put a sign on the corner saying, "All are welcome." We are to "seek" the lost wherever they are. We are to leave the ninety-and-nine safely sheltered ones and "seek" the wanderer out on the cold mountains, in the wild night, until he be found. Let it never be the fault of God's people that the unsaved do not attend church. Let not one within our reach be able at the judgment to say, "No one cared for my soul."

A Soul-Saving Church is a Self-Sacrificing Church.

It is not thinkable that a selfish, stingy church could win lost souls to God. Covetousness upon the part of God's people is a monstrous sin, and an awful hindrance to the saving of the lost. There is not a doubt that many a church is water-logged by covetousness. Oh, the pity and shame and sin of it!

The Christian, to whom giving to God's cause is a burden, is in a lamentable and perilous state of spiritual health. It is a heaven-given privilege to God's people to give of their means to his cause. We are not to give because God is poor and needy. The cattle upon a thousand hills are his. The treasures in every mine of earth are his. Giving is primarily to bless us. "It is more blessed to give than to receive." It is a moral and spiritual impossibility for a miserly Christian to have any large measure of happiness or usefulness in the Christian life. But God wishes the man or the woman rather than the money. The latter is a mere incident compared with the former, and beyond the shadow of a doubt, the latter is always gladly laid on God's altar, when the former is rightly devoted to him.

A Soul-Saving Church is a Joyous Church.

It is no cold, sepulchral looking and feeling place. It is cheery and warm. It thrills with joy. People feel it as conspicuously as they feel the physical atmosphere. Well did David pray that the joy of salvation might be restored to him, for it was then that he could teach transgressors the ways of God, and it was then that sinners would be converted unto him. "The joy of the Lord is your strength." Those who have had a taste of what it means to be used of God in turning

a lost soul to him do not need any description of the joy that accompanies such an experience. Indeed, such a joy passes all description. It must be experienced to be realised. A joyless church utterly misrepresents Christ. A joyful one magnifies the power and glory of his grace.

A Soul-Saving Church must be Spiritual.

Christianity comes to transform character. Then its exponents must possess a character in keeping with their profession. God does not mightily use the careless and worldly Christian. He does not employ unclean vessels. His people must be consistent, separated from the spirit of the world, devoted unto him. This kind of living calls for constant prayer, the reading of God's Word, and the reliance for all wisdom and power upon his Spirit. It is to be hoped we are on the eve of a great revival of biblical preaching. If so, we are on the eve of great days for the kingdom of God. The plain and faithful preaching of God's Word, this is yet to transform the world. With it all, it is never to be lost sight of for a moment that God is our hope and help, and that, by waiting upon him as we ought, we are to have his blessing.

Is yours a soul-saving church? If not, somebody is greatly at fault.—Dr. George W. Truett.

The War and the Church.

The German Pastor.

A VISIT to Niemöller's church two years after the day when the imprisoned pastor preached his last sermon there, is described by Folke Thorell in the Swedish newspaper, "Sydposten" (29/6/40). He publishes it on the third anniversary of the pastor's imprisonment. He is struck by the inscriptions in the church. The whole apostolic confession is carved on the altar; these inscriptions witness to what Pastor Niemöller is not allowed to say. Over his vestry is carved the testimony, "One Lord, one Faith, one Baptism," instead of the usual "One Fuehrer, one Reich, one Volk." After the sermon the congregation stood up for prayers, the most poignant of which was, "Lord have mercy on the shepherd and leader of this church." Formerly this ran, "Lord, have mercy on Pastor Niemöller in prison," but this was banned. The whole large congregation—mostly young people and some in uniform—was visibly moved. Mrs. Niemöller and her two children attended. Mrs. Niemöller was in great grief. (Holmuth Gollwitzer, the pastor who had been in charge of Pastor Niemöller's church, left Berlin on September 5, 1940, after an order from the police to leave the city within 24 hours. He is not permitted to give speeches, but only to preach sermons. His family remains in Berlin.)

Slovakian Church Suffers Under Nazis.

In Slovakia the Protestant periodicals have been forbidden, and the number of Protestants has been lowered in statistical statements. This means that they are deprived of many rights; for these altered figures are used in determining questions of admission to the Universities and appointment to official positions.—"Harangszo," Lutheran Hungarian paper, June 9.

French Christian Relief Work.

The French Christian Youth Movements played a prominent part in the relief work for refugees before and after the Armistice. Work since the Armistice has been more difficult than before, because now the refugees have exhausted whatever money they were able to take with them at the moment of their flight. There is a surplus population of about ten million in the non-occupied area. The Y.M.C.A. is opening foyers for soldiers brought back to the non-occupied area and for unemployed demobilised men.—I.C.P.I.S., Geneva.

Our Young People

Conducted by Kelth A. Jones.

Christmas Service Camp.

"Now, let us see thy beauty, Lord,
As we have seen before,
And by thy beauty quicken us
To love thee and adore."

SO we all prayed—85 of us—at the outset of our camp at Kyneton; it was oft repeated during our sessions, and we came home with this camp theme song ringing in our hearts. The experiences of such a Christian service camp do quicken our love for Christ and the service of his church. We see new beauties in the Word of God, and in the life and work of the Lord Jesus; we receive new strength through fellowship; we realise that there are fresh paths to high service and our zeal is quickened. Our prayer was answered in numerous ways and will continue to be as we follow on to know the Lord.

Fellowship in Study and Preparation.

We were fortunate in the team of leaders who guided us in our studies day by day, and in other aspects of the week's programme. Our leaders this year were Mrs. W. Waterman (camp mother), Miss Jean Lilburn, Mr. K. A. Jones (camp director), Messrs. L. E. Dudley, F. C. Hunting and E. L. Williams, M.A.

An interesting group of studies was available each morning. These covered Studies in Youth Leadership—in three divisions; "Our Movement in Australasia and Overseas—with 'Pioneering for Christian Unity' as a basis; Bible Study; Personal Evangelism; The Missionary Call; The Child at Worship; Building the Christian Home, and Group Discussion on the Holy Spirit.

Fellowship in Recreation.

There was no lack of healthy fun and relaxation. Not all our recreation was planned, for much of it was spontaneous and brimful of merriment. On our camp programme were such fixtures as a hike to the splendid mineral springs, and a 'bus outing to the lovely Blackwood district with its fine hills and valleys, spa water, and swimming pool. One afternoon was given to a sports programme, when campers competed keenly for first place in flat and novelty races. A tennis tournament was a very popular feature another afternoon. Between lectures and free periods we filled up the time with happy walks and talks, games and merry jokes and laughter.

Fellowship in Devotion.

Each day began with morning watch and ended with family prayers. The watch-night service on New Year's eve was a touching service, as we all renewed our covenant with God. Enjoyable services were held with the Kyneton church on Sunday, when campers led the services, and Messrs. Hunting and Williams delivered searching addresses. The camp helped us to discover for ourselves new avenues of joyous service for Christ and our fellows. We felt that we were bound together in a circle of friendship with Christ as leader. We all earnestly desire to be true to him and to each other.

Queensland Y.P. Camp.

THIS was held, under the auspices of the Y.P. Department, at Redcliffe, from Dec. 25 to Jan. 1, and was attended by 31 campers, among whom were representatives from Townsville and Mackay in the far north. The camp site (Redcliffe Showgrounds) was an excellent one. Mrs. Allen Brooke was camp matron and H. G. Payne camp director, and the latter with H. E. Greenwood lectured. The theme was "Christian Youth Building a New World," each lecture being followed by group conferences, the findings of which were presented for the consideration of the whole party. Interest was keen and discussion vigorous and enthusiastic. Devotional sessions were led by Mrs. Brooke, Miss Warwick (of Maryborough), D. R. Stirling, H. E. Greenwood and H. G. Payne. The worship service on Sunday, Dec. 26, was attended by over 50, including campers and visitors. At night, after attending the Presbyterian church, the campers gave a testimony on the beach in the form of a sacred song service. The social and recreational periods were arranged by H. J. Payne (chairman of Y.P. Department) and Les Enchelmaier, and the fun and frolic helped to make the camp the success it was. C. W. Kollmar, of Kedron church, visited the camp to give an evening's conjuring entertainment. Redcliffe, 1940, has gone in fact, but remains in memory and inspiration. Plan for Redcliffe, 1941.

It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long lifetime in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake, will find sure remembrance there. "Follow me and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got?—Dr. Theodore Cuyler.

Tasmanian News-letter.

W. S. Lowe, B.Com.

Youth Service Camp.

FOR a week following Christmas Day 24 young people were in camp at Mole Creek engaged in fellowship and training for service. More than half of our churches in the State sent representatives, and although the attendance figure appears small, it compares very favorably with other States' camps when our total membership is taken into account.

Bible study at 7.30 a.m. commenced the day, the mornings being given over to training for service and the discussion of personal problems and opportunities. Religious Education, Principles of the Restoration Movement, Old Testament History and group study of a booklet, "Venturing," were the major studies. Afternoons were times of sport and excursion with a varied evening programme closing each day. Mr. A. A. Hughes, guest lecturer, made a fine contribution to every phase of camp life, his conduct of the study group and the watch-night service being particularly memorable.

A Worthy Memorial.

The Home Mission Committee has received notification of a legacy under the will of the late Federal president, Bro. Garland, of the amount of £250 to be used for H.M. purposes. Bro. Garland was well known to many of the older members of our churches, having spent his early years in this State. No doubt the committee will endeavor to use the legacy in some special way as a memorial worthy of the giver.

Home Mission Activities.

There has been a good response to Bro. H. W. Street's ministry in the difficult North-west Coast circuit. Services are increased in numbers, and many seem interested. Devonport, contrary to its usual experience, has been strengthened by some new members transferring from the mainland.

Bro. G. O. Tease is at present conducting a fortnight's mission at Tunnel Bay. The church here is distinguished by being the only church in the district, by having a larger enrolment in the Sunday school than that of the State school and by having every family in the district represented in the church.

There has been a good response generally to the committee's challenge to a forward campaign. The annual offering will not exceed the aim of £150, but returns show considerable increase on last year's giving in most cases.

Invermay and Devonport are vigorously preparing for tent missions under the leadership of Bren. Macnaughtan and Barber. These will be held for six weeks each, one immediately before and the other immediately after Easter.

TO-MORROW.

▽

God would not have us think about to-morrow,
As of some cloud that lies
Before our anxious eyes,
And fills our hearts with dread of coming sorrow.

How can we tell? The sun may shine more brightly
Than it has shone before—
I know life holds in store
More good than ill for those who view it rightly.

And he whose hand is always wisely guiding
Can only give his best
To those who wait and rest,
Through all life's need in his great love confiding.

—Selected.



Victorian Young People's Department Camp, Kyneton, Vic.

Here and There.

Bro. F. C. Hunting, preacher of Prahran church, Vic., has accepted an invitation to act as Director of our N.S. Wales Youth Department.

We are pleased to report that there were encouraging attendances at the opening services of the Morwell mission, Vic., on last Lord's day. 45 were present in the morning, and Bro. Nixon preached to an audience of 63 in the evening.

"The Christian Echo" (Qld.) states that Bro. J. O. Methven has been appointed chaplain in the A.I.F. for the duration of the war, and has resigned his appointment with Kedron church and circuit, Qld. It is possible that, later, Bro. Methven will go overseas. "Cobbers," the camp journal where he is serving, recently gave eulogistic notice to his work.

At last year's Upwey Convention, Vic., the missionary offering of £1600 was received with much joy and some amazement. A further advance was made this year. On the evening of the missionary day, it was announced that the offering (cash and promises) had reached £1624. Further gifts which have since come in made the splendid total of £1825. The convention as a whole was a great success.

In an editorial note in our British "Christian Advocate" for Nov. 1, Principal Wm. Robinson writes: "As I write, bombs are falling within a couple of miles, and anti-aircraft guns are booming and shells bursting, and shrapnel falling around. In fact the glass roof of the garage has just been smashed this moment. Knowing how rumour spreads, I want to say that the mother church of the city has had its building hit, but it is no more than an incendiary bomb on the schoolroom and it has done little damage. Other churches near by have not been so fortunate, but they are still habitable. Most of us now are learning to carry on with our work while this kind of horror rains from the sky, at least until it comes within a mile or so."

The Chinese mission at Queensberry-st., Carlton, Vic., commenced work for the year on Tuesday. In recent weeks fifteen have been baptised. Seven are scholars of the mission Sunday school, three are men of the mission week-night school, one is the mother of one of the latter and of a Sunday school scholar (one of those baptised), two are scholars of Lygon-st. Sunday school, and two are former scholars of the mission Sunday school. All have been received into membership of the church at Queensberry-st. On morning of Jan. 5, ten of them, who were baptised the previous Sunday, were welcomed into fellowship, together with a baptised believer, a lady whose husband has long been a member and three of whose children were among those recently baptised. The church members and mission workers thank God and take courage.

A Missionary Highway.—The "British Weekly" has the following paragraph regarding the Burma Road: "Whatever may be the possibilities of the Burma Road in the political and economic spheres, its importance as a great missionary highway can hardly be exaggerated. It will shorten considerably the journey into western and south-western China, and obviate the spending of days and weeks of time in traversing pony tracks. The road itself, however, is far from the wide, smooth roads in this country. It zig-zags up mountain sides, traverses great uplands, stretches over formidable gullies, and its 700 miles' length is something of a fearsome journey at the best. Mr. E. H. Moody has written home his experiences in travelling the route to Yunnan, the field founded by the famous Sam Pollard. Because of the new road, and the minor roads made because of it, he had purchased a Ford car and travelled in it from India, a distance of nearly 2000 miles."

The scattering of city children through Britain has naturally greatly affected Sunday schools. The London "Christian" shows how the new problem is being faced. It states: "The suggestion of the National Sunday School Union that parents should give Biblical instruction in the home where children are prevented from attending Sunday school deserves the widest possible support. Evacuation has dispersed to country districts a large proportion of the children associated with Sunday schools in London and large provincial cities, while, in other cases, air-raid damage to church premises has made it impossible for classes to meet as usual. If the present emergency should lead to a revival of home teaching of Scripture, our trials will be a blessing in disguise, and ultimate gain will far outweigh temporary loss. Before Sunday schools were founded in the eighteenth century, children in Christian homes were given a good grounding in divine truth at their mother's knee. It is to be deplored that parental responsibility to train their children in the nurture and admonition of the Lord has been largely neglected during recent years. Now, adversity may restore what has been so signally lacking. In order to encourage parents in imparting Bible knowledge to their children, the National Sunday School Union is offering specially prepared literature for home tuition. Other young people's organisations might well follow this excellent lead."

W. W. Hendry, formerly of Australia and now preacher of the Church of Christ in Moseley-rd., Birmingham, has an interesting article on "The Church in Action" in "The Christian Advocate" for Nov. 1. In it he tells of his experiences as chaplain to a first-aid post adjoining the church building. We quote a few sentences: "I was not at all clear what this would involve, nor did anyone else seem to be except the Post Medical Officer, who is a Roman Catholic and a proper man. He said, 'You will have your own ideas as to what spiritual ministry entails, but so far as I am concerned you are a steady influence. When things begin to happen all the staff here will be nervous, I will be nervous, casualties and their relatives will be coming in and they will be nervous.' Fifty or sixty first aid workers of different kinds, a doctor and an indefinite number of casualties—all going to be nervous, and in the eyes of the doctor it was the job of my Church of England colleague and myself to be steady and to steady them. . . . It is when enemy planes are droning overhead and bombs are heard falling and bursting that the staff have their most trying period, and casualties do in a number of cases arrive while the raid is in progress. Needless to say, whatever my presence may be worth, those concerned owe it chiefly to my family who face the deprivations of evacuation so that I am free of anxiety on their behalf. In six weeks I do not think that I have slept in my bed for more than six nights. At the post we are supplied with ambulance stretchers and blankets, and on nights when there are a number of raids, sleeping on the premises saves journeys between post and home. . . . I want to 'dip my lid' (in Aussie parlance) to the bravery of the wounded. During a very bad raid the other night we had among ours a man of 82, another 78, and a woman of 75. The old lady had to have a stitch in her forehead and never turned a hair, and the old men were splendid too."

ADDRESSES.

E. Arnold (preacher Broken Hill church, N.S.W.).—325 Williams-st., Broken Hill.

R. E. Tattersal (secretary Drumcondra church, Vic.).—1 Lascelles-ave., Manifold Heights, Geelong.

Our Book Table.

MR. S. JOHN BACON, of 317 Collins-st., Melbourne, has published three booklets by C. J. Morgans, D.D., in the Crystal Truth Series, price 6d. each. In "War and God" the author discusses the oft-quoted question, "Why Does God Allow War?" and refers to both Old Testament and New Testament on war. Another booklet deals with "War and the Church." The writer's attitude may be indicated in the following sentences: "We are fighting 'against spiritual darkness,' and only the church is able to do that fighting"; "War cannot hinder God's eternal purpose." The third booklet is entitled "Who is the Anti-Christ?" It briefly discusses such questions as the scriptural view of "the lawless one" and "the tribulation." A closing table sets forth the author's view of the Second Coming of Christ as set forth in the Gospels and the Epistles.

MARK'S GOSPEL IN CURRENT ENGLISH.

The National Council of Religious Education of Australia has published a new translation in current English of the Gospel according to Mark, the translator being Mrs. Mary L. Mathieson, M.A., assisted by Professor Gillies and Bishop Baker. The translation is fresh and pleasing, and helps to create an interest and understanding of one of the most important books in the world. Any translation which will do this can be heartily commended. We should have preferred that explanatory words were not inserted in the translation. The book is issued in three bindings: firm paper, 6d.; limp cloth, 10d.; cloth sewn boards, 1/6; postage extra.

THE BEST WORD EVER.

"The best word ever" is John 3: 16, which contains the very heart of the Gospel of Christ. Messrs. Marshall, Morgan & Scott Ltd. have issued a volume of ten sermons bearing this title, the author being Mr. J. Sidlow Baxter, who has written other helpful volumes. With such a theme a faithful preacher can make a great appeal. Mr. Baxter believes the Gospel message, and loves to sound forth the great truth—God loves; God gives; God saves. Helpful treatment is given of God's Fatherhood, the divine Sonship of Jesus Christ, and the gift of eternal life. The price of the volume is 4/-; posted 4/3.

SHANE QUARTERLY.

The Shane Quarterly for October, 1940, issued by Butler University, U.S.A., completes the first year of publication. It is filled with interesting and helpful articles on a wide variety of themes. In "The Swastika Terror on the March" the editor (Dean Kershner) gives a graphic outline of recent history. Principal Robinson, of Overdale College, writes on "The Background of Alexander Campbell's Theology," and President Robinson, of Butler, on "Kinship and Brotherhood." Dr. F. H. Groom has a very interesting article on "James A. Garfield as a Preacher." W. H. Hanna tells the story of "The Campbells and the Redstone Baptist Association." Short book reviews are given, also a long review by Dr. Arthur Holmes of W. G. de Burgh's Gifford Lectures on "From Morality to Religion." We are glad to note an able article by Principal A. L. Haddon, of Glen Leith Bible College, N.Z., and cordially agree with his clear statement and criticism of Streeter's position regarding "Monarchical Episcopacy in the New Testament." The interesting number closes with "Potpourri," a collection of appreciations, suggestions and criticisms received from many sources.

THE LORD'S SUPPER.

The Berean Press (the publishing house of Churches of Christ in Great Britain) has issued a very helpful little booklet by Mr. J. G. Hammond. It is not easy to obtain cheap booklets on the Lord's Supper which set forth in clear and simple fashion the teaching of the New Testament. Mr. Hammond has supplied a want, and we trust that many readers will be helped.

