The AUSTRALIAN CHRISTIAN

A Journal Representing

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

VOL. XLIV., No. 2.



Churchesof Christ

April Brosers

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

WEDNESDAY, JANUARY 15, 1941.

At the Table of the Lord

UR 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 disjunction to meet for communication. inclination 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 present the plant of the plant of the plant of the present the present

Whatever the nature of the service, we can obtain help and blessing by meeting with fellow Christians to remember Christ. To enjoy the fulness 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 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. 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 a long verse and the organist plays it light 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

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. 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 through-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 A closing nymn 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 workingers of different 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 liked nearer to God, is the thing most to be desired.

Aborigine Sunday.

IT is to be hoped that on January 26 there I 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. Dalsy Bates, C.B.E., protector of aborigines, who for over 20 years lived amongst them in rude shelters so as to lived amongst them in rude shelters so as to be with them and help them. Mrs. Bates's volume, "The Passing of the Aborigines," what-ever view we may take of some of its con-tents, 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 Aus-tralia's most neglected minority is urgently realia'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 nebulosity of their beliefs—is to lose the next generation almost before we have won it."

Human Limitations.

IN his autobiography Lord Tweedsmuir (John Buchan) 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 travelstained, 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 fail 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 felationship 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 hinding 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 deceifful 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."

January 15, 1941.

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; I 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 A 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 Niemoeller's church two years A 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 Niemoeller 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 Niemoeller in prison," but this was banned. The whole large congregation—mostly young people and some in uniform—was visibly moved. Mrs. Niemoeller was in great grief. (Holmuth Gollwitzer, the pastor who had been in charge of Pastor Niemoeller'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.

The Home Circle.

Conducted by J. C. F. Pittman.

THE SET OF THE SOUL.

ONE ship drives East, and another drives West,
With the self-same winds that blow:
'Tis the set of their sails

And not the gales Which tell us where they go.

Like the winds of the sea are the ways of Fate,

As we voyage along through life;
'Tis the set of the soul
That decides the goal, And not the calm or the strife.

-Ella Wheeler Wilcox.

COULDN'T SEE IT!

ROBERT HALL was discussing with a gentleman one day. When hard driven by the arguments of Mr. Hall, this gentleman's constant refuge was, "I can't see it," "I don't see it," "I can't see that at all." At last Mr. Hall took a letter from his pocket, and wrote on the back of it with his pecket, and wrote on the back of it with his pencil in small letters the word "God." "Do you see that?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you good morning, sir," said Hall, and left him to his meditations.

REPAIRING BROKEN COURTESY.

"SOME years ago," writes a Baptist local preacher, "a friend of mine at the Bar, whose life and manner adorned the gospel, called one morning at his shoemaker's to leave a pair of boots to be mended. My friend was ever a magnet to children, and hearing his voice, the cobbler's little son rushed out to shake hands; but Charlie had been blacking boots, and boy-like, had not put all the black-ing on the boots. As my friend looked at the

dirty little hands, he shook his head, and said, "I think not this morning, Charlie!" And my friend told me after, "I was pleading in court all the morning, but at the back of my mind was an uncomfortable feeling that I had been ungracious, and so, when the court rose for the half-hour's adjournment, instead of taking lunch I went round to the cobbler's, and called for Charlie, and apologised for my action in the morning." Let us take time to be courteous. To complete character, we need not only the "strength" of the pillar, but its "lily-work" also.

THE JOY OF THE LORD.

IT is said that a friend once asked the great L composer Haydn, why his church music was always so full of gladness. He answered: "I cannot make it otherwise; I write according to the thoughts I feel; when I think upon my God, my heart is so full of joy that the notes dance and leap from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit."

SLIGHT DIFFERENCE.

"'Ere, chummy," said a little Cockney fellow to a tall Yankee, who was taking a breeze on the Embankment, "is your Mississippi River very much bigger than this 'ere Thames?" "Bigger! Gee, kid," was the reply. "Why, yewr whole River Thames wouldn't make a gargle for the mouth of the Mississippi!"

Visitor.—"Why, John, you look younger every time I visit the Hall."

Butler.—"Yes, miss; an' next year they do tell I—I'll be an octo-geranium!"

The Family Altar.

TOPIC.—FELLOW-WORKERS.

Monday, January 20.

TITUS, my partner and fellow-worker.—2 Cor. 8: 23.

The kind of work undertaken by Paul's "partner" in service is indicated in Titus 1: 5.
Reference to such work should be a sufficient
answer to those who questioned his authority,
for it was evidence that he was divinely commissioned.

Reading-2 Corinthians 8: 16-24.

Tuesday, January 21.

Epaphras our beloved fellow-servant.—Col.

There are only three references to Epaphras in the New Testament, yet they may be regarded as a brief biography, giving the record of his faithful and loving service.

Reading—Colossians 1: 1-7.

Wednesday, January 22.

These only are my fellow-workers.--Col. 4: 11.

Paul frequently experienced isolation in service, which led him to be particularly grateful to those who assisted him in any way, although such were usually, as now, few in number.

Reading-Colossians 4: 4-18.

Thursday, January 23.

Help those women, for they labored with me in the gospel.—Phil. 4: 3.

No longer treated as inferior to men, the women associated with early churches were welcomed as sisters in Christ, whilst their cooperation in service, as is the case now, was highly appreciated Reading—Philippians 4: 1-7.

Friday, January 24.

Mark, Aristarchus, Demas, Luke, my fellow-workers.—Philemon 24.

So, even when imprisoned, Paul found comfort in companionship, and gladly included in his letter to Philemon salutations from his fellow-workers.

Reading-Philemon.

Saturday, January 25.

We therefore ought to welcome such, that we may be fellow-workers for the truth.-3 John 8.

Gaius is commended for the help he has given to "brethren and strangers" who are missionaries, and is exhorted to continue to welcome such as "fellow-workers for the truth." Reading-3 John 1-8.

Sunday, January 26.

We are God's fellow-workers .- 1 Cor. 3: 9. Christian service is a joint-work; a partnership. In this great work we should always be comforted by the thought that we are not alone, for God is always with us, and gives to us grace sufficient for every task.

Readings.—Psalm 110; 1 Corinthians 3.

Fruitless Trees.

Luke 13: 6-9.

Prayer Meeting Topic for January 22.

H. J. Patterson, M.A.

THE Christian should be as a very fruitful tree. In the New Testament this is emphasised again and again. John Baptist made it clear that God required fruit-bearing trees. Paul told us to "bring forth fruit unto God." He also makes it clear that the Spirit pour lives has fruit. Jesus used parables to in our lives has fruit. Jesus used parables to the same end. And one such story is that of the fig tree planted in his vineyard.

Care and Labor Needed.

The point of this story is that the Jewish people are the fig tree. The gardener "quietly accepts the owner's verdict that a fig tree should bear figs; but, he pleads, before we impose the death penalty on this tree, let us be quite sure that its barrenness is its own fault; it may turn out that it is our fault. Give it a chance. Feed it; give it some manure; then let us see." Jesus knew that a generation trained under the scribes of his day is hardly in a fit condition to bear fruit. Care and labor are needed, and Jesus was prepared to give them that. An extra year is not to be a year of idleness but of intensive effort by the gardener. God does his best for us, and in mercy gives us another chance. In that extra effort we have the sacrificial work of Christ. Is there any reason why we should not bear much fruit? This is God's day of grace for us, and if there is no fruit the branches will be cut out.

Promise of Fruit.

The owner had reason to expect good fruit, and the more so after the extra care. What happened to the tree? Did it continue to put forth leaves but yield no fruit? If so, then it was not fulfilling the purpose the owner intended for it. We are not trees but men and women, and perhaps we know that the and women, and pernaps we know that the real reason is in ourselves. Yet we blame the accidentals of life. We did not have a chance. The fault was not our own. We were deceived. But we cannot escape the fact that we are to blame. We were always acting as though we would bear fruit. We made pretension. We went to church and talked the language of the sount when sounts were consider. of the saint when saints were around, but there was no solid and sound fruit borne for the kingdom of God. Nothing but leaves. Promise is not fulfilment. How God yearns for good fruit on his trees.

Disappointment.

God does expect. He was disappointed in the national life of the Jews. They had failed the national life of the Jews. They had failed though they had received every care. When the utmost care had been bestowed some were saved and bore fruit, but the many were doomed to be cut down. Three years and more the Lord had waited. No one could say there had not been patience and a fair trial. There was then no reason why it should not be cut down. It was taking up room that peakans was then no reason why it should not be cut down. It was taking up room that perhaps could be occupied to better advantage. God is ceaselessly working, but there comes a time when the fruitless tree will lose its place in the kingdom of God. Is he disappointed in you? You have been favored in many ways and there is no excuse for you. For some there is excuse, but you had a good home and a Sunday school and the Bible to guide and to help. It was not a matter of feeding and training for you. You had that and he is disappointed. is disappointed.

TOPIC FOR JANUARY 29.—POWERLESS TO ANSWER.—Luke 14: 1-11.

"Have love: not love alone for one; But man as man thy brother call, And scatter like the circling sun Thy charities on all."

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.

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. 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. for much of it was spontaneous and brimful

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 God. Enjoyable services were held with the Kyneton church on Sunday, when camp-ers 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 Mrs. Allen Brooke was camp matron and H. G. Payne camp director, and the latter with H. E. Greenwood lectured. The theme 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), 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 God keeps his record on high, and each 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.



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

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, Prin-ciples 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 Mr. A. A. Hughes, guest lecturer, made a fine contribution to every phase of camp life, his conduct of the study group and the watchnight 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 bis 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

Home Mission Activities.

There has been a good response to Bro.
H. W. Street's ministry in the difficult Northwest 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

Invermay and Devonport are vigorously pre-paring 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

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

-Selected.

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. Methyen 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 adthe 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 fellow-ship, 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, how-ever, 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 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 firstaid 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 steadying 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 privations 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 years 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 forchead 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, Lascelles-ave., Manifold Heights, Vic.).-1

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 price od. 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." other 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 scrip-tural view of "the lawless one" and "the tribula-tion." 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 heart of the Gospel of contains the very Christ. Messrs. Marshall, Morgan & Scott Ltd. have issued a volume of ten sermons bearing this title, the author being Mr. J. Sidlow Bax-ter, who has written other helpful volumes. With such a theme a faithful preacher can make a great appeal. Mr. Baxter believes the 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 of the state of cipal 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. on "Kinship and Brotherhood." Dr. F. H. Groom has a very interesting article on "James A. Garsield as a Preacher." W. H. Hanna tells the story of "The Campbells and the Redstone 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 Eniscopacy in the New Testament". The in-Episcopacy in the New Testament." The in-teresting 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 he helped.

January 15, 1941.

THE AUSTRALIAN CHRISTIAN.

News of the Churches.

TASMANIA.

Launceston (Margaret-st.).-The church enjoyed Sunday services, and a lantern lecture conducted by Bro. Ross Manning, of Belgian Congo. At evening service on Dec. 22 three tableaux representing Christmas scenes were included. The choir was augmented from Bible school choir for the occasion. Bren. Alderton and Duff were speakers on Dec. 29 during Bro. Lowe's absence leading youth service camp at Mole Creek.

WESTERN AUSTRALIA.

Perth .- On Dec. 29 Bren. W. Paget and A. M. Bell gave appreciated addresses at morning and gospel meetings respectively. There were many visitors, including some from Eastern States.
On morning of Jan. 5 Bro. Wiltshire gave a homely talk on loyalty to Christ. At night his subject was "Still Christ and Him Crucified."

Fremantle.-A number of visitors was present at services on Jan. 5. Sister Mrs. Stirling (from Queensland) was present at both services. Addresses at these meetings were given by Bro. Cliff. Taylor, visiting his home church from Parkdale, Vic. On Jan. 6 a well-attended social evening was held to express appreciation of the long, varied and useful services rendered to the church in Fremantle and district by Bro. and Sister Jefferies, on the eve of their departure for Northam. Bro. Hughes presided, and words of appreciation were spoken by Bro. Fieldus (church), Bro. Gracie (official board), Sister Fieldus (Dorcas and Church Aid), Bro. Manning (N. Fremantle), Bro. Rowe (Palmyra), and Bro. Raymond (former evangelist). Presentations were made on behalf of church, Dorcas Society and North Fremantle Bible school.

NEW SOUTH WALES.

Canley Vale .- On Jan. 12 Bro. R. L. Arnold, of Burwood, gave an appreciated address to the church; subject, "Holy Ground." There was a good attendance at each service, gospel meeting being conducted by Bro. S. H. Wilson. Amongst visitors was Miss J. Funston, of Melbourne.

Paddington .- On Jan. 5 there was a good attendance at breaking of bread. Visitors included Bro. C. Rose, returned from Darwin. Bro. Greenhalgh addressed the church from 1 Cor. 1. At gospel service his subject was taken from John 3: 16. Two Bible school scholars confessed Christ, and a sister was immersed at close of service.

Belmore.—Services during holidays were well attended, and Bro. Corlett's addresses were very helpful. 90 attended service held on Christmas morning, and 60 attended watchnight service on Dec. 31. New upholstered chairs have been installed in church building. On morning of Jan. 5, Bro. Nichols, from Northcote, Vic., gave a talk to the C.E. society and later briefly addressed the church.

Broken Hill.—The church regrets the sudden passing away of Sister Roy Bryant. Reference to her splendid character was made by Bro. Arnold on Dec. 15. Many members were away on holidays. Bro. H. Parker had a sudden on holidays. Bro. H. Fairer had a sauden bad turn, but is about again. Bro. Arnold preached at both services at Wolfram-st. on Dec. 29. Morning subject was, "To whom shall The Worfan "Engycning. "Value and Influence."

Sobering word from throughout the world comes to-day with almost every communication which touches upon the affairs of men and of and months has been the word which has come from Japan and the Japanese Christian come from Japan and the Japanese Christian Church. With the development of an aggravated form of militaristic nationalism—a development for which American exclusionist policy must bear large responsibility—great pressure has been brought upon the forces of

Burwood.-On Dec. 29 Sister Anne Livermore confessed Christ. She was baptised on Jan. 5. 75 attended watchnight service, which was preceded by a social evening. There were good attendances at all meetings on Jan. 5 and 12. Bro. S. H. Wilson, of Canley Vale, addressed morning meeting on 12th. New junior Bible class promises to be a great success. Plans are in hand for erection of new front steps and path, cost having been donated.

QUEENSLAND.

Annerley .- During past month the church enjoyed messages by visiting speakers, also Bro. Greenwood. S.S. Christmas tree was a great Greenwood. S.S. Christmas tree was a great success. Church expresses its sorrow at the passing of Bro. McCook (deacon) and the husband of Sister Walker. Bro. and Sister Les. Roberts have removed to Warwick. Bro. Greenwood is planning for forward work this

Gympie.—Members have been prayerfully awaiting the arrival of Bro. A. J. Fisher, who was to commence his ministry on Jan. 12. On morning of Jan. 5, Bro. W. J. Evans spoke to Gympie church on "Some Needs of the Church." Bro. P. Stally conducted the meeting at Monk-In the evening Mr. R. K. Griffith spoke on "Seven Great Crises in Scripture." 82 communed for the day.

Kingaroy.-Services for past three Sundays were conducted by Bren. C. Adermann and H. Latcham. The annual Christmas tree function under auspices of Bible school was most successful. The school has gone into recess for a time. Church picnic held on Jan. 1 at Stuart River was well attended. Bro. Clark, returned from holidays, delivered appropriate new year messages on Jan. 5. Recent visitors included Mrs. Lynch, from Sydney. Morning service on Dec. 29 was broadcast, Bro. C. Adermann being speaker and Sister Lynch soloist.

Rockhampton .- Attendances were well maintained during holidays. On Jan. 5 Bro. Van-ham spoke in the morning on "A New Year Challenge," and in the evening on "Life's Supreme Opportunity." Sister G. White was welcomed home from Sydney. Mid-week prayer meetings resumed on Jan. 8. On Jan. 1 Bro. Vanham addressed children's service conducted on the beach at Emu Park by C.S.S.M. Sister Wilson distributed prizes gained by the chil-dren. Bro. and Sister Crow conducted the service. Plans for the erection of the manse are well advanced. The church sympathises with Mrs. Dobbs in the passing of her mother. Bro. Vanham officiated at the funeral on Dec. 30.

SOUTH AUSTRALIA.

Whyalla.-On Jan. 5 Bro. W. J. Tregloan gave an exhortation on the Lord's Supper. There was an attendance of eleven.
Winkie.—Bro. Patching delivered a New Year

message on morning of Dec. 29. At night Bro. W. A. Hunt preached on "The Records Bro. W. A. Hunt preached on "The Records of Time and Eternity." Bro. Patching was evening speaker on Jan. 5.

Maylands.—Services during holiday period have been quite good, although a number have been away on holidays. A number of Endeavorers joined in the Endeavor camp at Mt. Barker, and a happy and instructional period was spent. Mr. Wakeley is at present in camp

at Wayville. Hindmarsh .- On morning of Jan. Douglas Witrow was welcomed by faith and obedience. Bro. W. L. Ewers addressed the church, and also preached in the evening, when two young men, Norman Gurr and Arthur Jackson, confessed Christ. On Jan. 12 Bro. R. E. son, confessed Christ. On Jan. 12 Bro. R. E. Mossop gavé a stirring exhortation in the morning on "The World's Greatest Need and the Challenge of the Church." Bro. Ewers is holidaying at Port Elliott. At gospel meeting Chaplain A. E. Forbes took for his message, "The Parable of the Ten Virgins."

Murray Bridge.-There were good holiday attendances, with many visitors. sumed on Jan. 7, and Bible school on Jan. 12.

Bro. N. G. Noble's new year subjects were,
"That They Go Forward" and "Reaping the
Whirlwind." Solos by Sisters Mrs. Clem. Gruhl
and Nath. Grundy were appreciated. Church's
condolence is extended to Bro. Noble at passing of brother-in-law, Kimba, on Jan. 7.
Glenelg.—A meeting at the Somerton Crippled

Children's Home by I.C.E., the Cottage Home by Y.P.C.E., and a Christmas afternoon for older folks, were among the final meetings of the season. Young people went carolling on the season. Young people went caroning on Christmas eve. Church, school and Y.P.C.E. regret the removal of Sister Esme Harris. Bro. Thomson's subjects on Jan. 12 were "The Mystery of Godliness" and "The World's Greatest Coming Event."

Fullarton.—Meetings during December were well maintained. Kindergarten Christmas tree

was held on Dec. 18, a happy time being spent by children and adults. The work of Miss Johns as superintendent is much appreciated. Special Christmas messages were given on Dec. 22 by Bro. Rankine, and choir under Bro. Willing rendered anthems and carols. On Dec. 28 the church had fellowship with Bro. and Sister Harry Maunder, from Melbourne, and on Jan. 12 with Sister Mrs. Frost and her son, of Auburn, N.S.W.

VICTORIA.

Ararat-Stawell Circuit.—Good congregations were present for Mr. T. Rivett's first addresses at Stawell. Prayer meetings have re-commenced. J.C.E. has been re-formed at Ararat.

Melbourne (Swanston-st.) .- On Jan. 12 Bro. Keith Jones, Bible schools organiser, gave mesappreciated. Members from Albury church, N.S.W., were amongst visitors.

Gardenvale.—Splendid messages were given

during Christmas season by Bren. A. B. Withers, Nance-Kivell, T. R. Morris and D. Lang. Bible school resumed on Jan. 12. Sympathy of the church is extended to Bro. Lewis in

the death of his sister.

Portland.—On Jan. 12 a large number met to break bread. First anniversary was celebrated. God has abundantly blessed the work. Bro. Stevenson, from Melbourne, gave a very interesting address. Fellowship with many visitors was enjoyed.

Hampton .- On morning of Jan. 12, Mr. and Mrs. Carnaby, Mr. Will, Misses Phyllis and Joan Carnaby were received by transfer from Ivanhoe. Bro. Stephenson spoke at both services. Several visitors were welcomed. At night Miss E. Kirby, of Ascot Vale, sang a

Northcote.-On Jan. 5 Mr. Atkin addressed both services. At close of gospel service two young ladies confessed Christ. On Jan. 12 Bro. A. White, from Brunswick, was morning speaker and Mr. Atkin spoke at gospel meeting when a young man decided for Christ. Many members have been away, but attendance is back to normal.

Carlton (Lygon-st.) .- On Jan. 12 Bro. Methyen, representing Social Service Depart-ment, was morning speaker. Interstate and country visitors were present. Bro. Baker's evening subject was "Where is Your Faith?" Miss Pittman gave an organ recital, and Miss Chipperfield rendered a solo.

Bayswater.—The services and messages of Bro. Burns, sen., have been appreciated during Bro. R. Burns' absence on holidays. Visitors were welcomed on Dec. 29. A boys' club has been successfully started by Bro. E. Charles. The church extends deepest sympathy to Sister

O. Finger in the loss of her father.

Ballarat (York-st.).—The church building has been painted, greater part of expenditure being raised by the young people. Several members have been on holiday, but there have been excellent attendances throughout. Bro. Denzil Ritchie's sermons are recognised by visitors and members alike as of the highest standard. Senior girls are forming basketball team; tennis and cricket clubs are very active. North Williamstown.—A number of visitors were welcomed at morning meeting on Jan. 12; Bro. Jas. E. Thomas addressed the church. Building was well filled at night, when Bro. Don. Thomas, of A.I.F., on final leave, preached on "What will You Do with Jesus?" He was the recipient of a presentation from the church at a farewell evening arranged in his honor.

Bentleigh.—On Dec. 14 a Christmas tree was held for kinders, and Bible school joined them in an enjoyable social at night. On afternoon of Jan. 5, three Bible school boys were baptised at Brighton. Bro. Storey addressed morning meeting on Jan. 12, and Bro. Nance-Kivell preached at night. Bro. Pelling, from Brighton, rendered two solos.

Boronia-A large number of visitors have been welcomed over the holidays. On Dec. 29 Bro. S. Gollan was visiting speaker in absence of Bro. P. R. Thickens. At morning service on Jan. 12 tribute was paid to the life of Christian devotion of Sister H. B. Gilmour, who passed away at the age of 96 years. Her kindliness endeared her to all, and her constant attendance at the Lord's table was a source of

Hartwell.-During the holidays meetings were well attended, many visitors being present. Bren. G. Smith and R. Watt have had final leave and have been presented with New Testaments by the church. Mrs. A. H. Tyler is very sick and has been confined to hospital for several weeks. On Jan. 12 Bro. Jas. E. Webb addressed the church, and at night spoke on "The Remission of Sins." Bro. M. Morrison was soloist. Tennis club and cricket club are enjoying a successful season.

North Essendon.-There were good attendances throughout holiday period. One young man decided for Christ on Dec. 22, and was received into membership on Jan. 5. During Bro. Roffey's absence on holiday, Bro. J McDiarmid spoke at morning service on Jan. 5, and Dr. W. A. Kemp at gospel service. Bren. R. Thompson and J. Methven spoke on Jan. 12. Messages by these brethren were also appreciated. Members are contemplating a forward movement in 1941. Endeavorers made a gift of a new carpet for platform.

Cheltenham.—On Dec. 21 a choral service was rendered by augmented choir under leadership of Bro. Val. Woff. During the holidays visitors have met with the church. On Jan. 5 Bro. Mathieson, of Black Rock, addressed morning meeting. Bro. Allan preached at night. Soloist was Bro. C. Adams. Bro. Allan spoke at both services on Jan. 12. Miss P. Daff rendered a solo at gospel meeting. A very successful social evening was tendered to Bible school by officers and teachers, and a Christmas tree was given to primary, kinder and cradle roll.

St. Arnaud,-The church has suffered in attendance through removals to city churches. Those who have left recently are Sisters Mrs. and Marion and Bro. W. Shepherd, who have gone to Northcote. Bro. W. Shepherd was secretary of Bible school. Bro. and Sister W. Morrison and four children have gone to Drumcondra, Sister Beth Finlay and her family have removed to Hamilton, Vic. Work is steadily maintained. Bro. Pratt is doing splendid work. During Christmas vacation several visitors had fellowship, including Bro. and Sister Williams, from Sydney, and Mrs. Davis and daughter, from S.A.

Prahran.—During absence of Bro. Hunting at youth camp, splendid addresses were received from Bren. Shaw and Methven. Sisters Miss Dorothy Mott by letter from Woorinen, and Betty Barber by faith and baptism, were received into fellowship. On Jan. 12 splendid meetings enjoyed messages from Bro. Hunting, who continued his study of Philippians. At gospel service the theme was "A Heart on Fire." With regret the church announces that Bro. Hunting is leaving Prahran, but is sure Bro. Hunting is leaving Prahran, but is sure that as director of Youth Department in N.S.W. he will be able to do more for the Master, and best wishes will go with him.

St. Kilda.—On Jan. 5, at close of gospel service, a young Sunday school scholar (Lorraine vice, a young Sunday school scholar (Lorraine Nippress) was baptised. She was welcomed into fellowship on Jan. 12. Also welcomed into fellowship were Bro. and Sister R. Taylor, by transfer from Middle Park. Bro. L. Johnston gave his final exhortation and gospel address. The church extends sympathy to Sister Mrs. Blacklock in her recent bereavement. Bro. Hayden McCallum will commence his ministry at St. Kilda on Feb. 2 Essendon.—On morning of Jan. 12 fellow-ship was had with Bro. and Sister Jack Fer-guson and family, from Sydney, and Bro. Fer-guson presided. Bro. A. E. Illingworth's topics for the day were "Jesus the Enricher" and "A Boy's Question." The church was saddened by Boy's Question." The church was saddened by the news that Bro. Goldsworthy had passed away in the morning. Sympathy is extended to Mrs. Goldsworthy and family. At gospel meeting Misses Gwen Drew and Norma Watson rendered a duct.

Let God Lead.

C. B. Nance-Kivell, B.S.Litt., B.D.

WHERE bombs are falling to-day, once as a ty child I was lost. My brother Stanley found me, took my hand and led me to our seaside home on the cliffs between Bucks Mills and Clovelly. What he was to me, God is, and certainly much more, to all who believe in divine guidance. Possibly no doctrine other than that of the pardoning love of God helps men and nations more than this amazing fact and glorious truth. And it works; as Sangster says, "God does guide."

O'er Moor and Crag.

at St. Kilda on Feb. 2.

Life compares favorably with the cliffs where I was stranded; paths everywhere, but we are puzzled to know which one to take. Thousands of people have mopped their fevered brows and wrung their hands crying, "What shall I do? which way must I take?" Yes, in business, education, politics and even in the church. Preachers have stood in this place. So have congregations. congregations. And the testimony of a mulcongregations. And the testimony of a multitude that no man can number is, "I sought the Lord and he led me." The Bible is sprinkled with texts which if believed and really tested would relieve many burdened hearts. Recall the cloud and pillar of fire. "Thou shalt guide me with thy counsel"—David. Another from the New Testament, "And the sheep hear his voice and he calleth his own sheep by name and leadeth them out."-Jesus. Ah! he leadeth them and to-day he will lead us if we will let him.

Soul-clinic Memory.

A young man, thin, pale and miserable, told me in Brisbane about his dread of the future. He was afraid of life. He faced life alone; yes, but it was not necessary. It is not necessary—there is God and he guides. Mr. Sangster writes: "The great sin of many lives is worry. The saint does not worry. The absence of trust he regards as sin. What is the secret of emancipation from worry? How may one shed the fretful attitude to life? Live the guided life. There is still need for toil, but it is toil unsevered from tranquillity." Sangster is right—peace depends on whether we let God lead us.

How Does God Guide?

Two things please note. Man has a will, and being free to choose, is therefore open to leadership. (A slave cannot be guided, only driven.) Also, life has fixed limits, uncontrolled by the human will. Divine leadership or guidance operates within these limits. Neverthelase there are conditions and response. theless there are conditions and warnings. All good things can be abused—even guidance. Don't be deceived. Because one wishes a certain way that may be a snare. Beware of following feelings. Bring a vivid imagination down to practical facts. Be led by all means, but not by selfish desire but by God. Here

are three safe steps to follow.

He guides through his word. "Thy word is a lamp unto my feet and a light unto my path." A man reads a text and it alters his whole life. Another acts on a promise and he ven-tures forth like Abraham, and another is at his "wits' end," and a text becomes a signpost. Read the Bible and it will guide you, and

let us pray as we read. He guides through circumstances .- Mr. McClure was endeavoring to run a paper. The going was hard. He was down to the last penny. In his office he prayed. Ere the day closed in walked Conan Doyle and put £1000 on the table. Later, both men looked back on the incident as an astonishing answer to prayer. Doyle avowed he was led.

He guides through other people.—On the strength of God's promise George Muller took 2000 orphan children to house, clothe and feed. He had no backing but in God. Without money, social prestige or organisation, he cast 2000 children, hungry children, daily upon the word of God, and daily God honored his faith and paid his bills. How? Read on: Muller told the Lord of his need, and the Lord kept some the Lord of his need, and the Lord kept some rich men awake till he sent provisions for his children at the orphanage. You see, God kept rich men awake—thus leads and supplies through other people. God leads, there's no doubt about it, and the marvel of marvels is not, though this is truly marvellous, that the Lord guides, but that so few people believe it and prove it. Try him as your leader and and prove it. Try him as your leader, and you will be able to face life calmly, and meet death bravely; for the Lord of heaven leads his children on earth.

A Vital Book for the Times! "IN RIGHTEOUSNESS MAKE WAR." By Dr. Donald Davidson.

The author, who strongly believes in the righteousness of the British cause in the present conflict, discusses the whole question of war, in the light of Scripture, and deals with the personal responsibility of Christians in the sphere of active service and the spiritual realm of prayer.

New special edition for Australia, 3/6, posted 3/9.

KESWICK BOOK DEPOT,

315 COLLINS STREET, MELBOURNE.

COMING EVENTS.

FEBRUARY 2.—South Richmond home-coming and thanksgiving services, all day, Feb. 2. Morning, 11, worship and induction service. Mr. Scambler will deliver the charge to Mr. C. Cole and church officers. Basket luncheon. Tea and milk provided. 3 p.m., re-union of past and present members of church and past and present members of church and auxiliaries. Speaker, Dr. Killmier. Fellowship tea provided in school hall., Juggestions 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 hooklets 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

The Tribulations of a World Church.

[From "World Call" for December we cull the following paragraphs.-Ed.]

HAD those who framed the challenging aims H and emphases of the Five-Year Programme of Advance of the Disciples of Christ in 1936 been able to look four years into the future they could not have selected an emphasis more appropriate for this present year of our Lord than that which was adopted—The Church in Its World Mission, Nationalism was never more prevalent, more aggressive, more truculent than to-day; but neither was the true internationalism of the Christian fellowship ever more real than just now. And thoughtful people know that, despite the strut-ting and spluttering of the prideful upstarts of a narrow nationalism, to-morrow's loyalty—if humanity is to survive—belongs to this larger ideal of human brotherhood. This is the faith of the church—the faith which leads it on, the faith, by which it lives, the faith by which it is enabled to endure. The World Church it is enabled to endure. The World Church is not without its tribulations, but they are tribulations that bless because they are the companions of an ideal to which the future inevitably belongs.

The World Church in Germany.

In 1933 there came into power in Germany a group of men determined to make over all of German life and thought into a narrow, nationalistic mould. Everything was to serve the ends of the purposes to which this small group gave allegiance. This was to be true of education, of philosophy, of art, of science, of statecraft. It was to be true of religion as well. Christianity, like every other force in the nation's life, was to be done over and made subservient to the new idea of National Socialism. Thus the Old Testament was to be discarded, because of its Semitic origin. Thus, too, Jewish references and implications in the New Testament were to be deleted. Likewise, the independence of the church, the custodian of the Christian gospel, was to be attacked by efforts to take over its organisation by trickery or by force.

It is a tribute to the vitality of religion that the most effective resistant to the prothat the most effective resistant to the programme of the German Nationalists was the Christian Church. The Jewish scientist, Albert Einstein, was not discussing pretty pleasantries but stating indisputable fact when, after disposing lightly of the efforts on behalf of freedom on the part of the universities, the program of the intellectuals had dealared. press and the intellectuals, he declared: "Only the Christian Church opposed the fight which Hitler was waging against liberty." How on the last Sunday in June, 1937, the editor of "World Call" heard Martin Niemoeller preach his last sermon from the Dalhem pulpit, and on the following morning heard him and other distinguished leaders of the German church discuss the principles back of the church discuss the principles back of the Nazi's controversy with the Christian religion. Three days later Niemoeller went to prison. Those who heard him and his comrades give ominous voice to their convictions on that now historic day, count him and them as partaking of the tribulations of a world church as they recall their calm, unafraid insistence that the Christian religion must rise above limitations of race and nation.

The World Church in Japan.

Sobering word from throughout the world comes to-day with almost every communication which touches upon the affairs of men and of nations. Not the least sobering in recent weeks nations. Not the least sobering in recent weeks and months has been the word which has come from Japan and the Japanese Christian Church. With the development of an aggravated form of militaristic nationalism—a development for which American exclusionist policy must bear large responsibility—great pressure has been brought upon the forces of

the Christian religion. This pressure found expression in the Religious Bodies Act passed last year and just now coming into operation. In an effort to bring the church into the "new structure" certain requirements had to be met. Among other things a united church was decreed and a day set for its organisation.

The exact nature of this enforced form of "church union" and the grouping of smaller bodies within the larger are not known. The most likely interpretation appears to be that the union is a form of federation, allowing for a considerable measure of freedom of action within each constituent body. It seems certain that church bodies with less than 5000 members, if they are to continue, have no choice but to be grouped with others within the federation. It is to be remembered that by Japanese law non-Japanese can no longer participate in the decisions of the church. Missionaries already on the field may remain and will serve under Japanese direction. Such direction will doubtless be exercised with customary Japanese courteous consideration, but it will be real, nevertheless. From now on the important decisions of the Japanese church will be made by the Japanese themselves. This new situation may be disturbing to some. new situation may be disturbing to some. It ought not be so with Disciples of Christ who had traditionally adhered to the principle of absolute autonomy for the local church. If self-direction is good for a church in America, who will deny that it may be good for a church in Japan? Such self-direction includes the right to make mistakes, just as American churches have that right and have frequently exercised it. It includes the right to be wrong and yet to continue in the fellowship and love and essential confidence of the Christian

Even from the limited information available, it is apparent that Japanese Christians face stern realities of which others are unaware. It seems likely that the choice they are making is one which involves either submitting to certain structural adjustments or of ceasing to function altogether.

South Australian News-letter.

H. R. Taylor, B.A.

Federal F.M. Board.

MUCH satisfaction is felt over the appointment of Dr. P. S. Messent as a member of the Foreign Mission Board. He has always shown a keen interest in the work of our missionaries, and our doctors who are in the field have in many practical ways received proof of his friendship and willingness to assist. Dr. Messent takes the place of Bro. A. J. Gard, who for many years has rendered valuable service. The brotherhood is fortunate in having as chairman of the Board Bro. A. L. Read, the Under-Secretary and Secretary to the Premier.

Religious Instruction in Schools.

Progress is being made in giving effect to the recent amendment to the Education Act to permit the right of entry of ministers and accredited teachers into the public schools of the State. A joint council is in charge of the arrangements, and Bro. W. Beller, organiser of the Bible School Department of our conference, has been elected president. Where ministers' fraternals are formed, these bodies are meeting headmasters to formulate plans for children to be grouped for teaching one half-hour a week. It is expected that instruction will begin early in March. Several of our preachers have had experience of this work in other States, and their suggestions are regarded as of great value.

Home Mission Offering.

One thousand pounds is the aim of the Home Mission Committee for the offering on March 2. Last year the returns, including dup-lex envelope gifts, totalled a little over £900. In spite of the many calls on the pockets of church members for religious, social and patriotic purposes, it should not be difficult to realise the 1941 aim.

The Lottery Question Again.

Determined efforts are being made in some quarters to break down the opposition of the people generally to lotteries for raising funds for patriotic purposes. A number of ladies in the higher social circles have been fined for breaking the law in this respect in their efforts to increase their contributions to war charities. The action of the authorities has been referred to as "disgraceful" and the affront to the consciences of thousands of people as "a trivial matter."

BIRTH.

LADBROOK.—On Dec. 17, 1940, at Johannesburg, South Africa, to Mr. and Mrs. A. W. Ladbrook—a daughter (Kathleen Louise.

IN MEMORIAM

CRISWICK.—In sweet remembrance of my darling sister Muriel, who on Jan. 17, 1938, was called away from me for a while, to a higher service for our Lord and Master. Sadly missed and silently mourned.
"And methinks that she stoops from the

glory

Where the anthems triumphantly swell; And longs for a blessed reunion

For she knows that I love her so well. Yes, she knows, for our spirits are blending, In the mansions of peace where she dwells,

And she watches and waits for my coming,
For she knows that I love her so well."

—Inserted by her loving and devoted sister,
Dorothy L. Giles.

TO LET.

Hampton, Melbourne .- For holiday visitors. Bright furnished rooms with separate kitchen, comfortable home, minute beach, station, shops.

"Thalassa," 23 Orlando-st., Hampton. 'Phone,

ABORIGINES' UPLIFT SOCIETY.

Employment desired in south or south-eastern suburban area for two aboriginal girls of Cumeroogunga, belonging to church families; well recommended. Apply A. P. A. Burdeu, 21 Amelia-ave., Essendon. FU 7875.

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The bindings are: Rexine, 6/-; Roan, 7/9; Morocco, 10/-; Grey or Blue Morocco, 11/6. Postage, 3d. book extra in Australia; 4d. to N.Z. Gilt Lettering; 2 initials, 1/9; 3, 2/-. Short name, 2/3; long, 2/6.

A MAGAZINE FOR YOUNG PEOPLE.

"PURE WORDS"

Through Church Agent, 1/- yr.; posted direct, 1/6.

Pictures, Mission Notes, Stamp Collecting, Y.W.L. Items, Correspondence, etc. Samples on Application. Austral Printing & Publishing Co. Ltd., 528, 530 Elizabeth St., Melbourne, Vic.

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants Registered Office: 438 Queen St., Melh. Phone F 1862

Also Queen Victoria Wholesale Markets.

Foreign Missions.

Conducted by A. Anderson, 261 Magill-rd., Tranmere, S.A.

PEARL ANDERSON OUTFIT.

MANY friends have shown their interest in the suggestion that Pearl's outfit and travel to the interior be supplied from Australia. To date the sum of £23/12/- has been received out of the suggested £25-£30. We acknowledge with gratitude the several anonymous amounts received, for in some cases re-ceipts and letters of thanks could not be given. We have also received word from two friends who have always taken a keen interest in Pearl. The F.M. Board felt that as the C.H.M.S. are passing through very serious times, about 10/- per week be sent towards her salary. These two friends have intimated that they are pre-pared to supply this amount. We are hopeful that the new onslaught by Japan on Yunnanfu will not hinder us from getting mails through or prevent Pearl from getting mails through or prevent Pearl from making plans for her journey. Reports just received tell of renewed activity by Japan. The electric light plant has been bombed and the military school. The electric light station is in the heart of the city not far from where our Australian with city, not far from where our Australian missionaries once lived.

NEW HEBRIDES.

BRO. HAMMER was fortunate enough to con-PRO. HAMMER was fortunate enough to contact a sailing boat going to Santo and was enabled to send a letter dated Dec. 19. Under ordinary circumstances it would be some weeks before mails could reach us. He states that all are well, and they look forward with pleasure to the coming of Miss Clipstone. The Pentecost people look forward to the periodical trips made to their island, but the launch being unusable for long journeys, has hindered this type of work. A few small native buildings are being erected, but this native buildings are being erected, but this is slowed down because of lack of transport for suitable timber and bamboo. As an indicafor suitable timber and bamboo. As an indication that these Pentecost boys desire to be helped in their training, he cites the case of a Pentecost boy who had just arrived at Aoba. This boy managed to get a passage to Longana. Longana is about 15 miles through the bush from Nduindui. So eager was the boy to come, despite the fact that he had no clothes or food, he made the trip to Longana and then made his way overland. We now have four Pentecost boys who have come to attend school at Aoba. The New South Wales committee are still proceeding with plans to secure mittee are still proceeding with plans to secure a suitable launch for Aoba. Naval requirements have not made the task any easier, but we hope to announce the purchase of a launch at an early date.

INDIA.

AN airmail letter from Dr. Oldfield (23/12/40) A tells of preparations for Christmas. Though they would have no boxes, the extra money sent would enable them to manage. Dr. Oldfield expressed the feeling of all on the field when he asks us to thank the brotherhood for their liberality. The personal money received was much appreciated, "for everything is much enhanced in price these days, and we are missing some of the things which would have come in the 'Christmas boxes' if they had been sent." Naturally, they were looking forward to the return of Bro. and Sister Coventry and Miss Foreman. The announcement of their safe arrival in India last week means that by safe arrival in India last week means that by now they have already received a warm wel-come. Dr. Oldfield reported that Bro. Colin Thomas had not been well, but was now mak-ing progress, and it was anticipated that he would be able to be about on Christmas day. It is still planned that Mr. and Mrs. Thomas and Miss Caldicott will leave for furlough next month.

A Baptismal Service.

A Baptismal Service.

"There are four preachers stationed here. They work largely in pairs. Two live out in one of the villages for a week, while the other two live at the home base, making daily visits to the different places. We are largely concentrating on eight or nine villages where there are already Christians or where prospects seem bright. A week ago to-day we had the pleasure of witnessing at Pargaon the baptism of two young men who have been interested in our work there for years. It was good that the baptismal service could take place in their own village. A little band of place in their own village. A little band of men and lads, some Christians and some Hindus, set off about 9 a.m. on Monday morning for the irrigation canal, a distance of a little over a mile. When nearing the canal those who had been going on ahead waited for the others to catch up, and then all together we marched to the canal singing a hymn of Christian victory. No stately church building with its beautiful baptistery and colored windows, its carpets and curtains, its soul-stirring music and all that goes to make for that hallowed atmosphere with which we are familiar, was to be seen. Above was the usual eastern blue sky; around the green fields in which men and women were going about their toil, and through which an occasional bullock-cart was to be seen slowly winding along; in the distance the little group of mud brick village homes, and close at hand just a simple long trench along which irrigation water was flowing. On the opposite bank a number of shepherd boys were idly watching their little flocks of sheep and goats, and on the same side other shepherds were driving along a number of cattle which plunged into the water and crossed to the opposite bank within twenty yards of the spot where the little group were witnessing the ordinance of Christian baptism. Praise was offered to the Creator, messages were read from his word, and an open interrogation of the candidates was carried out before they were baptised in the name of the Father, Son and Holy Spirit. A further period of prayer and praise brought the little ceremony to a close. We pray that they will not only remain stead-fast, but that they will grow in grace and be a great help to the cause of Christ in their village."—L. J. Michael.

That truth is the corrective of error; that truth is mighty, and will prevail; that truth is lasting, and will bold the field—to these things we are all agreed. And so let us all be sure of the best things, and go on working for them.—Bishop O. P. Fitzgerald.

"The fact is that in the West as well as in the East, the Christian message to-day is confronted by a non-Christian world."—John R. Mott.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: T. E. Rofe (Chairman), H. E. Bell, J. Crawford, C. Graham, F. S. Steer, Dr. C. A. Verco, W. H. Hall (Hon. Secretary and Treasurer). Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.1.

Representative in South Australia: General S. Price Welr, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, I Nanson St., Wembley.

The Objects of the Fund are:

1st. To assist funancially Aged and Infirm and Retired Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, "Hurlston," Carysfort St., Blackheath, N.S.W., making money orders and postal notes payable at P.O., Blackheath (N.S.W.). Contributions may also be sent to W. Gale, S. Price Welr and D. M. Wilson.

F. J. LANG,

WATCHMAKER AND JEWELLER. 23 years with late F. A. Newmans Pty. Ltd.

Engagement Rings, Wedding and Birthday Presents.

Watches, Clocks and Jewellery Repaired.

Satisfaction guaranteed.

4th Floor, York House, 294 Lit. Collins Street, Melb., C.1.

'Phone, Central 4293.

BETTER FEET. BETTER HEALTH. HORACE L. LEE, M.A.I.S.Oh. (Melb.), D.I.S.P. (London).

FOOT SPECIALIST Successfully Treats All Foot Ailments.

Evening Appointments if Desired.

LEE'S PHARMACY, 108 Greville St., Prahran LA 1036.

NERVES, CATARRH, ULCERS, GALLSTONES, ETC.

TAKE BOTANIC REMEDIES. Many Testimonials.

> Consult H. WATSON (of India).

Room 416, London Stores, City. MX 4963.

Miss M. E. Pittman, (Univ. of Melb.)

Teacher of Singing

"Brentwood," 147 Hampion Street, Hampion, S.7

la oslA. Lygon Street Christian Chapel.

MONEY THAT LASTS

Money in the bank is worth much more than "cash in hand." For one thing, it is safe from being frittered away on a sudden impulse, and, for another, its true value is more apparent as it grows. A worthwhile purchase or a lasting investment will be the happy outcome of a steady saving plan.

BUILD UP YOUR BALANCE IN THIS BANK, THE PEOPLE'S BANK.

STATE SAVINGS BANK OF VICTORIA

Head Office :
Flizabeth St. Melbourne.

N. R. WILLIAMS,

The College of the Bible.

EXAMINATION RESULTS, THIRD TERM, 1940.

The following students, having received a term grade of at least 80 per cent,, have passed with honors. For a pass a grade of at least

Apologetics.—J. C. Cunningham and I. W. Nixon, 92 (equal); W. H. McCallum, 89. Two

others passed.
Logic.—J. C. Cunningham, 94; I. W. Nixon.
91. Three others passed.
Church History II.—J. C. Cunningham, 95;
R. V. Amos, 88; W. H. McCallum and I. W. Nixon, 86 (equal); R. W. Marshall, 80. One other passed.

other passed.

Homileties III.—J. C. Cunningham, 97; W. H.

McCallum, 96; I. W. Nixon, 83; R. W. Marshall,
81; R. V. Amos and H. I. Walmsley, 80 (equal).

Hermeneutics and Exegesis.—J. C. Cunningham, 88; W. H. McCallum, 86; I. W. Nixon, 85.

Two others passed.

Homiletics II. and Practical Church Work.

D. H. Pike and H. E. R. Steele, 86 (equal); C. H. J. Wright, 84. Two others passed. Elecution II.—C. H. J. Wright, 90; D. H. Pike, 88; B. V. Coventry and H. E. R. Steele, 83 (equal); E. W. Roffey, 80. Christian Doctrine.—H. E. R. Steele, 83; C. H. J. Wright, 82; D. H. Pike, 81. Three others

Church History I.—D. H. Pike, 84; H. E. R. Steele, 83; B. V. Coventry, 80. Three others passed.

New Testament Greek H.—H. E. R. Steele, 97; D. H. Pike, 95; E. W. Roffey, 93; B. V. Coventry, 86; C. H. J. Wright, 85.

New Testament History.—D. H. Pike and H. E. R. Steele, 90 (equal); A. R. Pigdon, 87; R. C. Goldsworthy, 86; Miss B. J. Saunders, 84; C. H. J. Wright, 83; H. J. Finger, 82. Five others passed.

Old Testament History .- D. H. Pike, 95; A. R. Pigdon, 88; G. T. Ellis, 85; L. G. Johnson and H. E. R. Steele, 82 (equal); E. W. Roffey and C. H. J. Wright, 81 (equal); B. V. Coventry and H. J. Finger, 80 (equal). Three others

Religious Education.—D. H. Pike and A. R. Pigdon, 89 (equal); H. E. R. Steele, 84; L. G. Johnson, 83; R. C. Goldsworthy and C. H. J. Wright, 82 (equal); G. T. Ellis and Miss B. J. Saunders, 81 (equal); B. V. Coventry, 80. Three others passed.

Homiletics I.—G. T. Ellis, 84; L. G. Johnson, 82; R. C. Goldsworthy, 81; A. R. Pigdon, 80.

82; R. C. Goldsworthy, 81; A. R. Pigdon, 80. Two others passed.
Elocution I.—G. T. Ellis, 86; R. C. Goldsworthy and A. R. Pigdon, 84 (equal); A. A. McRoberts, 81. Two others passed.
New Testament Greek I.—A. R. Pigdon, 88; G. T. Ellis and R. C. Goldsworthy, 85 (equal); L. G. Johnson, 82. Two others passed.
Ancient Civil History.—P. R. Thickens, 86; G. T. Ellis, 82; L. G. Johnson, 81. Six others passed.

Leaving English .- P. R. Thickens, 81. Four others passed.

Leaving Geography .- P. R. Thickens, 90. Three others passed.

Leaving French.-One passed.

-Fred. T. Saunders, secretary.

Obituary.

Mrs. Ivy Bryant.

Mrs. Ivy Bryant.

The church at Wolfram-st., Broken Hill, N.S.W., was saddened to learn of the sudden passing away of Sister Ivy Bryant, wife of Bro. Roy Bryant, on Dec. 12, at the age of 41. Our sister did not enjoy the best of health, but on the day she and her family planned to go on holidays, a sudden serious turn overtook her and God called her home. She had a beautiful disposition, and was devoted to her home and children, and leaves fragrant memories for her husband and two children. Our sister was deeply interested in Christ's work, and in her life adorned the doctrine of

her Lord. The writer, assisted by Mr. J. J. Kilmartin, of the North Broken Hill Methodist circuit, conducted services in the home and at the graveside. "He giveth his beloved rest." -E. Arnold.

Mrs. Grace Kettle.

CHARTERS TOWERS church, Qld., suffered another loss when Sister Mrs. Grace Kettle fell asleep in Jesus on Dec. 4. She and her husband (who predeceased her about two years ago) were baptised during the ministry of Bro. I. J. Chivell. Although only 38 years of age, Sister Kettle had endured many years of illness. Her last twelve months were extremely trying. In spite of pain and sickness she was always patient and never complained. She was quite prepared to go home to her Lord. All who knew Mrs. Kettle testified to her patience and devotion. The writer con-ducted the service in the chapel and at the graveside. Her loved ones we commend to the God of all comfort.-W.G.

Mrs. Elizabeth Smetherham.

THE church at Railwaytown, N.S.W., lost one of its devoted members on Dec. 28, when Sister Smetherham passed away at the age of 61, after a short illness. Losing her husband in a mine accident many years ago, our sister faced the task of rearing four children alone, and most loyally, in the face of much difficulty, carried out the task set her. She had been a faithful member at Railwaytown for many years, and one of a small devoted band who have remained faithful and have liberally helped every brotherhood and worthy cause. She leaves behind a splendid example of gentleness, faithfulness and zeal. Services at the home and at the graveside were conducted by the writer. "There remaineth a rest for the people of God."—E. Arnold.

J. T. Winner.

A PILGRIMAGE that stretched across 85 years A terminated peacefully on Nov. 12, when Bro. J. T. Winner entered his rest. He was a church member for over 63 years. The earlier period of membership was spent with the church at Hindmarsh. When the cause was established at Prospect, S.A., in 1895, our brother became a foundation member. He was an excellent deacon an exemplary church mem. an excellent deacon, an exemplary church member and an ardent worker in the interests of youth. Young men in the K.S.P. club enjoyed rich fellowship with the departed who was a pioneer member of the order. Throughout a trying illness our brother displayed a con-fidence and patience worthy of remembrance. His beloved wife and family will find much comfort in the One so faithfully honored by their dear one. To the God of all consolation we commend the loved ones.—C.S.

WATERS & ENNISS

(C. J. Waters, J.P.; R. Enniss, J.P.; L. S. Millis).

271 Collins Street, Melbourne.

LICENSED REAL ESTATE AGENTS.

Properly Managers and Salesmen - Home Builders

See Us About Your New Home.

We make necessary financial arrangements. We Specialise in Erecting Modern Brick Homes

DON'T PAY A HIGH PRICE,

We have large stocks of Good New and Slightly Used Machines at Low Prices. Call or Write To-day

WARD BROS., Established 50 years.

32-38 Errol Street, N. Melbourne. F 3985.

HOME MISSIONS

The Heart of All Our Work

Send NOW to W. Gale, H.M. Secretary, Churches of Christ Office, 145 Collins St., Melb.

Consult B. J. KEMP

JEWELLER

Cent. 8604

Book B'ldng, 6th Floor, 288 Lit. Collins St., Melb. SATISFACTION ASSURED.

Watches - Rings - Plateware, Etc. Discount to Readers of "A.C."

FERGUSON & SON

Muneral **Hirectors** 712 HIGH ST., THORNBURY

Phone JW 3037

176 High St., Northcote, JW 3333. 47 Vere St., Collingwood, J 1448.

Orders promptly attended to. Up-to-date Motor Service

Your Eyes should have every comfort and should

always be at peak efficiency.

N. J. AIRD Pty. Ltd.

ALTSON'S BLD'G (Ist floor) (W. J. Aird, F.V.O.A.) Cr. ELIZABETH & COLLINS STS., Melb.

- Phone, 6937 Central -



Look Here, Mr. Motorist I

If your Radiator is Leaking or Boiling-the Car Hard to Start-Come right in and see us. New Robyn Cores. Starting, Lighting, Ignition Experts.

Radiator House, 305 Latrobe St., Melb. CENT. 5758

SEW BY ELECTRICITY.

Trade your machine. Highest prices. Repairs attended. Arthur Scaife, 322 High St., Preston. Ring JU 1360.

Wanted:

MISSIONS. Gifts Small and Large. Contributions from Victoria

should be sent to D. E. Pittman, Treas., 530 Elizabeth-st., Melbourne.

LYALL & SONS

39-51 Leveson St., North Melbourne Also at Lara and Geelong.

CASH CHAFF, HAY, GRAIN, PRODUCE, and HARDWARE MERCHANTS

Exporters of Pressed Hay, Chaff, and Colonial Produce Seed Oat and Grain Specialists-Grass. Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.

Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

HARDWARE LINES:

HARDWARE LINES:—
Galvanized Iron, Spouting, and Ridging, Fencing Wire, Galvanized, Black, Baling & Barbed Wire, Wire Netting, Chicken Netting, and all other sizes. Galvanized Water Piping and Fittings.
Cyclone Gates and Fencing Supplied.
We stock and can supply everything required for the Poultry Yard and the Farm.

For Service, for Quality, LYALL'S

Christian Guest Home

139 Atherton Road, Oakleigh S.E. 12, Vic.

Conducted by the Social Service Dept.

£1000 URGENTLY NEEDED FOR EXTENSIONS.

12 APPLICANTS WAITING.

Remember the Home in your will.

Will. H. Clay, Secretary, 241 Flinders Lane, Tel., MX. 3083. Melbourne, C.1.



DEPARTMENT OF SOCIAL SERVICE

CHRISTIAN FELLOWSHIP ASSOCIATION.

Donations in money or kind will be greatly appreciated. Information will be sent to any address on application.

Help us to Help Others.

- 1. C.F.A. has 4000 members.
- 2. Distributes £3 per day to needy brethren.
- 3. Is a Christian co-operative business-like method of meeting the social obligation.

Secretaries:

Will. H. Clay, 241 Flinders Lane, T. P. Dale, 69 Campbell St. Sydney, N.S.W. Melbourne, C.1. C. R. Burdeu, View St., Eagle Junction N., Qld.

Dignity and Satisfaction.

LEWIS - - Kunerals

Our Funeral arrangements are a fitting tribute to the departed, no matter how humble the services you can afford. RING JA 1066.

R. H. LEWIS - Director.

Prayer Corner.

Conducted by G. J. Andrews.

"THOU shalt not make unto thee any graven image. . . . Thou shalt not how down thyself to them, nor serve them."—Ex. 20: 4-6. "Little children, keep yourselves from idols." —1 John 5: 21.

O God, how subtle are the ways whereby we become idolaters. The very means of life and worship becoming the end; thy gifts of love begetting a fascination wherein we forget the Giver; creeds or symbols helpful to-day becoming shackles that cramp us to-morrow. Forbid, we beseech thee, that anything should become a greater formative influence in our lives than thy Sovereign Fatherhood. For Jesus' sake. Amen.

0

O Lord God, we would intercede on behalf of those whose idols have failed or betrayed them, leaving them in loneliness and bitterness of soul. Lighten the darkness of their great disillusion, and to that end trim us and make us fully aware that we are thy beacons. O may our light so shine before men that they may see what we do in Christ Jesus and glorify thee. For thy name's sake. Amen.

We bless thee, O God, for the unspeakable gift of thine only begotten Son, whom thou hast set forth as the express image of thy person. Beholding him, we behold thee; drawing near to him, we get closer to thee; he quickens our impulse to explore thee and en-larges our capacities for knowing thee. He has stripped the seeming beauty from the idols of the earth, giving in their stead a saving vision of surpassing beauty and peerless worth. He has made us to be kings and priests unto God, so we worship thee, in his name. Amen.

THOUGHT.

Attachment to Christ is the only secret of detachment from the world. -Dr. A. J. Gordon.

"INEVITABLE!"

BOOK OF THE HOUR. Cheer up! and read this inspiring book showing the Satanic conquest of the nations, coming false peace, destruction of German, Russian and Italian armies, and the glorious deliverance of Christians.

Order to-day from Mr. A. E. GAY, 143 MYERS-ST., GEELONG. 1/-, post free.

The Australian Christian

Editor: A. R. MAIN, M.A.

SUBSCRIPTION—Through Church Agent, 2d, week;
Posted Direct, 10/6 year; Foreign, 14/-.
CHANGE OF ADDRESS—Send old and new address
a week previous to date of desired change.
CHEQUES, MONEY ORDERS, etc., payable to
D. E. PITTMAN.

ADVERTISEMENTS — Marriages, Births, Deaths, Memorials, Bereavement Nolices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d.: every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-: every additional 12 words, 6d.

Other Advertising Rates on Application.

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

The College of the Bible

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during December, 1940:

(Continued.)

Individual Collections.

New South Wales.—Mr. and Mrs. E. Blair, £1/1/-; L. D. Gilmour, 10/-; "Gramur." 10/-; Mr. and Mrs. H. H. Nielsen, £1; W. J. Cosh, 5/-; "Preach the Word," £1; "Margaret," £1; P. G. Saxby, £5; S. W. Gardner, £1; A. W. Billingham, £1; Special, £30.

South 'Australia .- Mr. and Mrs. Eric Parker, £1; "Graydari," £1; Mrs. M. Worden, 5/-; Mrs. L. J. McNicol, 10/-; C. H. Buder, 10/-; Mr. and Mrs. H. E. Howell, 10/-; H. H. Moyle, £1.

Western Australia.—R. L. Roediger, £1; J. Mordue, 2/6; C. G. Spicer, 10/-; W. Martin, 5/-; Miss G. Stephenson, 2/6; W. J. Ycomans, 10/-; N. Hutton, 4/-; Miss E. Farmer, 10/-; A. E. Whisson and family, £2/11/6; D. M. Wilson, £2; Mrs. M. Martin, 3/-; A. E. Saggers, 10/-; Mrs. C. Burkett, £1/5/-; A. H. Copley, 5/-; E. Roediger, £1; Mrs. L. Johnson, 2/-; Mrs. G. H. Martin, £1; J. A. Maloney, £10.

Queensland.—"Northerner," £5/1/-; Miss M. Kingston, £1; Mrs. G. Galton, 2/6; Mr. and Mrs. A. R. Lassig, 10/-; F. Oldfield, 10/6; Mr. and Mrs. J. R. Harling, £2/1/-; Mrs. E. Paradine, 5/-.

> R. L. Leane, Hon. Treas. Fred. T. Saunders, Sec. & Org.

A Centre of



Faith & Culture

The Callege of the Bible GLEN IRIS. VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Board of Management: R. Lyall (chairman), R. L. Leane (treasurer), W. T. Atkin, A. W. Cleland, T. Hagger, Dr. W. A. Kemp, F. N. Lee, G. L. Murray, H. J. Patterson. M.A., T. H. Scambler, B.A., Dip.Ed., F. T. Saunders (secretary) Saunders (secretary).

Teaching Staff: T. H. Scambler, B.A., Dip. Ed. (Principal); R. T. Pittman, B.A., Dip. Ed.; E. L. Williams, M.A.; J. S. Taylor, B.A.

Send Donations to

Fred T. Saunders, Secty. & Organiser, College of the Bible, Glen Iris, S.E.S.

'Phone, UY 6085.