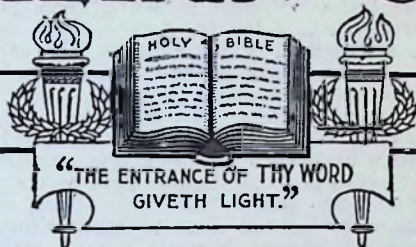


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God's Promise Fulfilled

THE Covenant of Promise announced to Abram required the coming of that promised "Seed" through whom all nations would be blessed. The advent of Abram's "offspring" was not to be an unplanned, haphazard event. When every preparation had been made and "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 3, 4).

Dr. Augustus Neander, in the history of the church, pointed to several developments in world affairs that helped to provide conditions suitable for the coming of the Messiah. Dr. Zollar, in his "Great Salvation," also tells of interesting details of the state of things in the Roman Empire at the time of Christ's appearance.

ROME

Never had such a large section of the world been brought under organised law and order as that in the Roman Empire. There had been constant wars in that region right to the time Emperor Augustus, in B.C. 23, prevailed over traitorous elements, and established himself in power. The reign of peace within the Empire continued for three centuries. Both on sea and land new travelling facilities had been developed. Great ships sailed the Mediterranean sea-ways. There were also the great highways built by superb Roman engineers, over which travellers moved with comparative speed and safety. How beneficial these conditions were to prove to the ambassadors of the King!



"Behold, I bring you good tidings!"

GREEK

The Greek peoples had provided the world with philosophical thought that created dissatisfaction in the belief of gods and pagan rites. The better scholars seemed to look to God for help, believing that the only hope for man was for One to come from heaven to instruct them (Plato's "Republic," Books 4 and 6; also Alcibiades 2). Through the spread of Greek culture and because of its inherent qualities, a common Greek language spread through the Empire of Rome, becoming the language of the market places and commerce—it was like a world-language. It was well known at Rome, so that important letters could be written in that tongue and be sent to the people of that city (i.e., Epistle to Romans). It was known also in Palestine, so that it was used, along with Latin and Hebrew, to make public announcements (Luke 23: 38). By speaking and writing in that common Greek, the messengers of the King were able to reach the greatest crowds of that day. Into that tongue the Old Testament scriptures of Israel had been translated by The Seventy. That Septuagint version was to be used by the coming Messiah and his apostles. It provided an excellent starting point from which to begin to preach Christ to the Gentile (Acts 9: 32).

HEBREW

The Hebrew peoples prepared for the Messiah through the disasters of their history. Situated in a land through which conquerors passed again and again, they

[Please turn to next page.]

Revival in 1859

A. R. Pigdon, of Port Pirie, South Australia, reviews
the progress of the revival in Scotland and England.

SCOTLAND

THE close proximity of the west of Scotland to Northern Ireland was the means of the wave of revival spreading from Ireland into Scotland.

Visitors and travellers told amazing stories in Scottish homes and awakened a desire for a similar blessing. By this time prayer and revival had become so connected that people now believed that a revival was God's answer to the prayers of his people.

People began to pray, and in August, 1859, the Free Church of Scotland sent out a call to prayer in the following words: "The commission also feels the deep solemnity of our position as a church in such circumstances. The events which have recently taken place in America, Wales, Ireland, and to a small extent in Scotland, strikingly illustrate the sovereign power of the Holy Spirit and the efficacy of believing prayer, and ought to encourage us to attempt great things for God, and they call upon all ministers and people of this church earnestly to pray that God may be graciously pleased to pour out his Holy Spirit abundantly upon our land, that his work may be revived everywhere."

This call to prayer was the means of starting prayer groups everywhere. Prayers rose from homes, churches and shops, and God graciously heard and answered as he had done elsewhere.

We do not hear of large gatherings and impressive meetings in Scotland. It was rather a revival which spread among homes and families. One member of a family would be converted, and as a result earnest prayer would be made on behalf of the other members of the house, frequently resulting in their conversion. In one typical case, a young man had been brought to Christ, and within two weeks had brought a brother and sister. They were now working for the conversion of the rest of the family.

The Scottish revival was also noted in that there was no special preacher or personality used by God. Like other revivals of this period, the Lord used the church member to be his channel of blessing. Multitudes of Christians who formerly had manifested no concern about the salvation of others, became interested, and saw their efforts blessed by God.

The revival was not the product of man's effort but God's answer to believing prayer. It was born in prayer. It was stimulated by seeing what God had done for others. How can we read of what God did in America, Ireland, Wales and Scotland in 1859 without desiring a similar blessing to-day? And if we desire it, and pray for it, will not God give it again?



ENGLAND

The people of England did not miss the blessings which came to the Anglo-Saxon world in the middle of the nineteenth century, but they were the last to experience the general awakening.

Reports of the revival in other countries were published regularly in English religious periodicals. These reports seen against the background of the apathy, formality and worldliness of English church life created in many a true consciousness of England's need.

It was not until 1860 that the revival broke in England, but we find meetings of prayer for revival springing up as early as 1858. Prayer only became general throughout England after 1860, and then in response to a call for prayer from the mission fields in India.

The Lodian Mission in North India heard what God was doing for America as a result of the Fulton-st. prayer meetings, and at the annual meeting they issued the famous Lodian call for a week of prayer throughout the world. The second week in January, 1859, was the appointed week. This call was endorsed by a group of English ministers who circularised the English churches urging them to unite in prayer that God would bless their communities as he had done in other countries. The people responded, and a general spirit of prayer prevailed.

The results were not immediate, but the gatherings for prayer continued. At Newcastle, the meetings were held for twelve months before much result came. Then the conversion of a prominent brewer, who severed his connection with his past manner of living, had a profound effect upon the community.

impressed the invaders by their witness to the invisible God. When they had been dispersed because of their stubborn ways, they set up their places of prayer and their synagogues in the midst of pagan communities. There is evidence to support the claim that many proselytes from Gentile peoples were added to the Jewish community, thus increasing the number of those looking for the appearing of the Messiah.

The Fulness of Time

When, then, that event, to which Abram looked with great hope and for which such universal preparation had been made, occurred in the reign of King Herod, at Bethlehem, of Judea, no wonder a messenger of God appeared announcing to men, "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." It ought to be expected that heaven would take note of such an event and send forth a choir to sing "Glory to God in the highest, and on earth peace among men of good-will." Humble men would be interested and would leave their flocks and go into Bethlehem to see and to prove the truth of this heavenly news. Wise men would appreciate the importance of the event and find their way to the birth-place of the "King of the Jews," and honor him in obedient worship. Since the eternal well-being and the future of the human race depended upon this "Seed of Abram" who was to fulfil the promise made to Abram, his coming to this world was an event of universal interest and importance.

Under the Law

The coming of this Messiah was bound up with the natural and sinful ties of the human race. He was "born of a woman." While this Messiah was to be a "Seed of Abram," he was also to be a "Seed of the woman." To Eve had been given the promise that deliverance of the human race from the power of Satan would be secured by One who would be hailed as her "seed"—One born of a woman. Because he was born of a woman, this "Offspring" of Abram and the Promise of God "became flesh and dwelt amongst us." Being born in the flesh and within the house of Israel, he was born under the law. None within Israel had gained any victory of righteousness under the law. All had sinned and had come short of the glory of God. Since merited righteousness could be secured

At Leeds a great blessing was received, one church receiving 100 new members in a month. Many of the ungodly were converted and forsook their companions and habits of life. The same characteristics prevalent in other revivals began to manifest themselves.

Many colliery workers in Staffordshire were converted. Meetings for prayer and Bible reading were even held right in the pits.

Similar reports came from Bicester. As a result of nightly united prayer meetings, conviction of sin began to come upon many, and the whole community was stirred. An eye witness wrote, "It is not asserting too much to say that a greater number of sinners have been converted to God in Bicester and within eight miles of it, during the last ten months, than have made an open profession of religion during the last 200 years."

These few instances are typical of many more. Again there was no particular personality used. It was said that two-thirds of those converted were led to Christ, not as a direct result of public preaching, but through the personal efforts of individual Christians. Truly our need is not for greater preachers and leaders, but for more definite, persistent, believing prayer.

God's Promise Fulfilled

(Continued from front page)

only by a perfect observance of the law, then it was needful for this "Seed of Promise" to be born under the law, and to live in perfect harmony with it. To this end the Son of Mary set the course of his life. Whatever else men of sincerity say of this Jesus, they all speak in reverence of his beautiful life. His life merited the blessings of righteousness. "I find no fault in him," the Roman judge declared when he considered the facts of the Master's life.

The purpose of his life was not to gain righteousness for himself, but to gain it for Abram and his children—for those who believed in the Lord and for whom that belief had been accounted as righteousness and will be accounted as righteousness. He was to fulfil the demands of law not only for himself but for us—for all the world. How could he satisfy the demands of the law for those who had sinned against it? He could pay the penalty the law demands of transgressors—namely, death. His own words prove the truth of this. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45). Since his own life was without sin, death had no claim on him. His death, then, was a self-sacrifice to meet the demands the law makes on sinners. Since God was in Christ and the Son claimed to be one with the Father, there is a sense in which this sacrifice was God's deed of love to set men free from the bondage of sin. The death of Jesus was not the death of a martyr in a lost cause. "I lay down my life," he said, "in order that I might receive it again. No one takes it from me; but I lay it down of myself" (John 10: 17, 18).

Thus Jesus, at the appointed time, against the wishes of his friends, steadfastly set his face to go to Jerusalem to fulfil the law and to endure the shame of a cruel death. The burden thrust upon the Saviour was grievously heavy. In the hour of death he took up the cry of the psalmist, saying, "My God, my God, why hast thou forsaken me?" The suffering was not in vain. The task given him was well done. The demands of the law were met, and in the moment of triumph he cried, "It is finished." (To be continued)

PIONEERS of the Restoration Movement were moved to action by the spectacle of a divided church and sectarian bitterness. We are thankful that, for the most part, the latter has disappeared. But in spite of a better spirit and measures of co-operation, the church is still divided in its organisation and witness. Inefficiency, waste, ineffectiveness are inevitable consequences. In a divided world it is a tragedy that those who hold the one message of unity are themselves divided. Well may the world say with scorn, "Physician, heal thyself." Christian unity is one of our crucial questions.

The vision that made us a people was surely one of a restored unity of the body upon the foundation of Christ. In that vision there were three pillars that stood out, namely, catholicity, authority, and liberty.

Originality

Before discussing each of the above pillars, attention should be drawn to the principle of originality which led the pioneers into the trail which they blazed for us. Originality makes a pioneer. It is by reason of it that he suffers an unintentional, but inevitable isolation. Our pioneers showed an originality in breaking with traditional ideas and practices, and they called for originality in the attitude and approach of their followers. In the introduction to "The Declaration and Address," Thomas Campbell asserted that each person should think and act for himself in religious matters, guided by the word of God. Alexander Campbell said: "I have endeavored to read the scriptures as though no one had read them before me; and I am as much on my guard against reading them to-day, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority or systems whatsoever." If we maintain the outlook of the pioneers we shall not be bound, only guided, by what they thought, said and did. Our attitude shall be that of seekers after truth, rather than that of possessors of all the truth. Should we ever lose originality and become intolerant of its exercise among us, we shall have lost a possession of the pioneers and a vital principle in pioneering for Christian unity. Originality calls for a readiness to re-think, re-state, and re-orientate in the light of changing conditions and situations. We are seekers after truth. If some honest seeker after truth finds difficulties, raises questions, and suggests new ideas, and for that reason becomes suspect and in some way ostracised because he has departed from old paths, it is probably we who have departed from the genius of our movement rather than he. Would the Restoration Movement have had birth if the pioneers had not found difficulties, raised questions, and presented new ideas? Originality is essential to progress, and tolerance of originality is essential to unity.

We turn now to consider

Catholicity

This is a frightening term to many people, leading them to think immediately of Roman Catholics. Roman Catholics do arrogate to themselves the name "Catholics." This use carries the assumption that Romanists hold the true faith and all non-Romanists are heretics. Many of the latter quite unintentionally pay a compliment to the Romanists by calling them "Catholics." "Catholic" simply means universal, general, embracing the whole body of Christians. It seems that originally there were isolated and independent congregations or churches, but gradually there developed the idea of a universal church which found particular expression in different places and at different times. With the growth of

Pillars of Unity

*E. Lyall Williams, M.A., writes
of the relation of catholicity to
unity*

heretical sects, the idea and life of the universal or catholic church was stimulated. Over against the heretical sects the catholic church was regarded as possessing apostolicity, authority, purity, universality and unity. From all this we grasp the conception of a catholic as one who holds and practises the universal faith in Christ, and the catholic church as the one which holds and practises this same universal faith.

A Catholic Movement

We have been encouraged in this century by the vigor of what is known as the Ecumenical Movement. The late Dr. Temple described it as "the great new fact of our time." Many are frightened by this high-sounding terminology, but once again the meaning is simple. "Ecumenical" simply means general or universal, belonging to the entire Christian church. It may be described as the modern Christian union movement. Its beginning is found in the recognition of the church as a world-wide community which transcends all racial and national boundaries and barriers. Its face is towards union. Its task is to discover and express the universal mind of the church. This task has issued in universal conferences on "Faith and Order" and "Life and Work." The approach of the movement is to begin with the things that unite the different bodies of Christians. It starts with the universals and moves from there to a frank consideration of the differences.

A Catholic Church

Thomas Campbell began by declaring that the church is essentially one—united and universal. A divided church is a self-contradiction. If we are to restore and maintain the essential unity of the church we must get back to the universals. Divisions in the church are due to peculiarities, said Campbell. Discard these, get back beyond them and the universalities remain, and union will be established. This was the beginning of

A Catholic Plea

Speaking of the brethren of all denominations, Campbell began the plea for unity with a catholic spirit. He deplored sectarian bitterness, and believed in the essential brotherhood of all Christians. It is because we are all Christians that we should unite. If we are not all Christians, why plead for unity?

There is only one faith in which we can unite, the faith of the Lord Jesus Christ. The plea then was for a catholic creed, and the emphasis was on faith in the person of Christ and obedience to him as Lord. We can unite in personal faith and obedience. Faith in theories about Christ, and theological explanations of Christ as tests of fellowship, divide.

Some absolute authority must be universally accepted to achieve union. The only authority which can be universally accepted is that of Christ. But Christ's mind and will are known to us, objectively, only in the New Testament. Let us, therefore, accept this catholic authority.

Desiring to honor Christ and embrace all who belong to him in a united body, it is necessary to adopt a catholic name for his church. Each congregation of Christians is a manifestation or expression of the universal church of Christ. Then let each one be known as a church of Christ, and all together, simply as churches of Christ making up the church of Christ. It should be clearly understood that those associated churches known as churches of Christ claim only to be a part of the church of Christ.

All Christians accept the validity of obedience to Christ in the observance of the Lord's supper and baptism. All accept the validity of the Lord's supper as a central act of worship, and the validity of the immersion of believers into Christ as Saviour and Lord. Here we are on catholic ground. When any departure is made, we pass to particulars and divide. Let us unite, therefore, on a catholic observance of the ordinances.

The Protestants did not deny the priesthood, but extended it again to all believers. We plead for the logical and practical recognition of the catholic priesthood.

Here, then, is a plea for a catholic spirit, a catholic creed, a catholic authority, a catholic name, catholic ordinances, and a catholic priesthood. It ought to commend itself to the catholic (ecumenical) movement of the modern world, and to all who are really interested in the unity of the broken body of Christ. The contribution of such a catholic plea is very real and great, and one which makes great demands upon us who present it and those to whom we present it.

Felt the Pull

THE principle [of unseen forces] is well illustrated by a story related by Dr. John Ker, of Glasgow. During a holiday in the Gramplans, Dr. Ker and Dr. Thomas Guthrie were one afternoon tramping across a rugged mountainside near Lochlee. For hours they revelled in the varied panorama of crag and torrent, wood and waterfall, and saw no sign of life except the herds of red deer browsing in the glen. All at once, however, they were astonished at seeing, in the distance, a boy's kite. Their astonishment was intensified when, on drawing near, they found that the string was firmly clasped by Davie McPhail, the blind boy of the village, who was crouched among the fern. Holding the twine tightly, the boy moved his hands to and fro and up and down, sometimes pressing them to his breast and sometimes holding them out at arms' length. His face shone as with secret ecstasy.

"Why, Davie," exclaimed Dr. Ker, "what's the good of your having a kite? You can't even see it?"

"No, sir," replied Davie, "but I like to feel the pull."

The incident is profoundly significant. We are all affected more than we know by forces that we cannot see, but of which we feel the pull.—Selected.

Why Take Christ ... to India?

Dr. A. J. Saunders, from Madura, South India, writes the following to prepare our hearts and minds for the overseas mission offering, July 7.

IN these days of intense nationalism, and a strong defence reaction that Hinduism is putting up against the encroachment of western culture and religion, the question naturally arises: Why take Christ to India? I have been asked to give an answer to that question; I do so gladly, not from any motive of missionary propaganda, but from a long experience of realising the deep need of India's millions for the character values and the spiritual leadership in the individual and national life that Jesus Christ can bring with him and his message.

To some Indians for many decades, it has seemed like an impertinence on the part of western people to keep on sending missionaries to India to preach what they call the gospel of Christ. Medical missions, educational institutions, and social service are acceptable and much appreciated, but to impose the religion of Jesus Christ as something that Indians should have is resented by many. Is not India the traditional home of religions? Long before the coming of Jesus—a Jewish religious teacher and reformer—India had well-established and highly satisfying religions. Some of those religions have large followings even to this day. Why bring another religion and another religious teacher to confuse the peoples of India? That is the question which many keep on asking to-day.

Let us look for a moment at some of these numerous Indian religions. We start with the interesting race, or rather races, of very early people we call the Aryans. We meet them first in that important body of literature—the Rig-Vedic hymns about 1700 B.C. Even in that early age religion occupied a large place in the life of the Aryans. It expressed itself along two lines: the worship of ancestors, and the worship of the Heavenly Ones. Primitive man finds himself surrounded by forces of nature which he does not understand and cannot control; he therefore fears them, and worships them. We see here the beginnings of sacrifice and prayer as religious acts; out of them grew the practices of myth-making, organised magic, and later science.

There came a time, however, when these simple explanations and ideas could no longer satisfy the more thoughtful and enquiring minds. Men began to reflect and question; gradually there came the desire for a more rational view of life, the world about them, and religion. With the Indian thinkers, this questioning age took the form of philosophical speculations. The simple animistic faith had to give way in course of time to an elaborate system of philosophical explanation. In this change Aryanism developed into Brahmanical Hinduism—a simple religious faith into an involved system of philosophy. Hinduism has had a long and interesting history; it has passed through many phases and changes, but fundamentally it is still more philosophy than religion.

There are two main streams of Hinduism: Dravidian Hinduism which still retains a large measure of early Aryan ideas superimposed upon its own primitive Dravidian animism, and expressed itself in superstition and idolatry; this is the religion of the illiterate villager. Higher Hinduism is the philosophy of the Brahman and the educated Indian; it is an extremely profound system of ideas. One cannot understand the thought-life and religious concepts of 260 millions of Hindus unless he or she is able to distinguish between philosophy and religion.



Pagan Procession in India.

Then there is Islam with some 100 millions of Mohammedans. The Parsees originally from Iran—ancient Persia—follow the religion of Zoroaster. There are also Buddhism, Jainism and Sikhism. From time to time have arisen reform movements as the Brahma and Arya Samajs; the Ramakrishna Movement, the Bhakti Movement and the Servants of India Society. All of these are what Dr. William Paton calls: "Christianity in the Eastern Conflict." And yet in the midst of all these religions the gospel of Christ is making remarkable headway in India, as the last census—1941—shows. In the preceding census in 1931 the Christian population was returned as six millions; ten years later in 1941 nine millions entered themselves as Christians—an encouraging increase of 50 per cent.

What is the reason for this increase?

I will answer that question from three angles:—

First, whereas—as I have already said—Hinduism is a philosophy, an elaborate system of ideas and explanations concerning life, very intellectual, which only the well-educated can understand, Christianity on the other hand preaches a living personality—Jesus Christ—who attracts and holds people by the sheer force of his character and way of life. The result is that an ever-increasing number of Indians, dissatisfied with the barrenness of Hinduism expressing itself in a system of ideas, are finding in Christ—his personality and way of life—their religious satisfaction. Sir Narayana Chandavarkar, of Bombay, expressed some years ago what many realise to-day, when he said:

"The ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

It is the inspiring leadership of a living and dynamic divine personality like Jesus Christ that India craves, not a philosophy.

Secondly, in his teaching Jesus gave a new interpretation of the nature of God. Jesus spoke of God as—Father, our Father, my Father. That was a new and startling revelation of the nature of God. Paul, enlarging on that novel relationship, wrote to the Galatians: "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying: Abba Father." Again, John, following the same idea in a notable passage, says: "Beloved, now are we the sons of God." It is

that close filial relationship to the Father in the family of God that is so unique and revolutionary in the teaching of Jesus. God—our Father—we sons and daughters of the most High; Jesus Christ our elder Brother; and all bound together in the family of God in the closest personal relationship.

One looks in vain for anything comparable to that teaching in orthodox Hinduism. There is one supreme Essence—the Eternal Germ out of which man, animal life and all the material world came. The Hindu idea of God is impersonal and non-moral. Brahman created the universe, then withdrew into his own nature, dissociating himself from the world, and thus becoming impervious to all prayer and worship. He is beyond thought and speech; he dwells where human thought goes not; he is beyond the grasp of intellect, or soul, or speech. That is Sankara's conception of God in his Vedanta philosophy. It is true that Ramanuja has introduced in his modified monism the idea of attributes of God, making him more personal, but nothing like Jesus' teaching regarding the Fatherhood of God. Well, there you have the Hindu God: non-personal and non-moral, who does not receive worship, and does not hear prayer; unknowable, inaccessible, and incomprehensible, and only approached through avatars or incarnations.

Christianity, and especially the teaching of Christ, emphasises in no uncertain way this central truth that God is personal; he is holy and loves righteousness; he hates sin and hypocrisy. He is the world's outstanding ideal of perfect character and worthy living after which we must strive. The whole idea of God among the Christians is that he is a great moral personality; our responsibility as Christians is the interpretation of the moral purpose of God in human life and character and in all phases of national and international relationships. This understanding of the nature of God—that there is a supreme ethical personality as the Governor and Director of our universe, exercising a moral corrective and directive, is a tremendous asset to our faith, and a truth that we must preach in India and throughout the world, because it is the imperative need of our age.

(To be concluded)

The Australian Christian

Queensland's Interest in Aborigines

WE are interested in the aborigines not merely because we are sorry for their sad plight, but also because of their talents and possibilities. Hearing of rare aboriginal relics and imprints to be found in the caves there an expedition has set out for the Carnarvon ranges, between Roma and Springsure, to investigate. Queenslanders are interested to know that the aboriginal tenor, Harold Blair, is showing considerable promise at a Melbourne Conservatorium. Another native girl singer with promise, Betty Fisher, from the Methodist mission station on Croker Island (200 miles north of Darwin), passed through Brisbane recently. The aborigines have talents worthy of development. If the church on its mission station can foster and guide natives' gifts into Christian channels, it will be to her glory and lasting renown.

Missionaries' Experiences

Two missionaries, J. Benson and Dr. Hemming, have given us thrilling accounts of their labors on the Pacific Islands. J. Benson, who was a captive of the Japanese for three and a half years, testified that even among them he found evidence of the civilising power of Christianity. But the outstanding characteristic of all Pacific missionary work was the way in which the spirit of Christ had united the previously savage warring communities. They came together to commemorate Christian festivals at the very places which were once battlefields. Dr. Hemming said the church was still giving the lead to the Government in parts where civilisation was not far advanced. The theory that natives should be left alone to live their own lives was tragically false. He emphasised the need for medical services to the Islands, because the natives suffered from all the diseases to which we were exposed, and to many others of which most of us were ignorant.

Governor's Farewell

Enterprises of a benevolent character have lost sympathetic friends in the departure from the State of the Governor, Sir Leslie Wilson and Lady Wilson. During his fourteen years' office Sir Leslie travelled far to study the industrial and social problems of the people. The Bush Children's Health Scheme began under his active leadership. In depression days and war years he gave to the State confident leadership. In farewell messages he pleaded for national unity, said our politics were too personal, urged us to cultivate more our individuality, and stressed the importance of young people studying foreign languages.



P. C. D. Alcorn reports on interest being taken in natives, missionary experiences, and the Governor's farewell message.



Native Talent Needs Training.

Before leaving he made a dictaphone record of a goodwill message to the Brisbane City Mission.

Easter Messages

City churches were crowded for Easter services. We pass on two extracts from messages given:

The cross of Christ has become the standard by which men and systems may be judged. In a very real sense the men of this generation are challenged to say whether they will have Barabbas with sword and insurrection or the method of Christ with teachings of truth and loyalty to what is known to be right.

The gradual decline of Christianity will force its weaker adherents to close their church doors for lack of congregations. Many causes have been suggested for indifference to Christ, but a cause largely ignored is the neglect of Christian teaching. Attempts are being made to-day to reform the multitude while the individual is ignored. Unless more attention is paid to the individual we will never be a society proclaiming adherence to Christ.

Christian Endeavor Activities

Prepared by R. Greenhalgh, of N.S.W.

NEWS FROM GREAT BRITAIN

WE are glad to pass on the following greetings from the general secretary of the Christian Endeavor Union of Great Britain and Ireland (Mr. Andrew Wright):—

"I take this opportunity to send you the warmest expressions of our fellowship in the work of Christian Endeavor. We are glad for every occasion which makes contact possible with fellow Endeavorers in other lands, and for the reminder that ours is a world-wide fellowship, founded on a basis which is eternally secure, for we are one in Jesus Christ.

"The British C.E. Union has weathered the storm of the past years and is giving evidence of virility and growth. We have now some 3000 societies, all of which would unite in an expression of goodwill for your greatest spiritual blessing. We trust that your work of reconstruction is making progress as ours is, and that the future may be rich with exceeding blessings. One way in which we can strengthen our interdenominational fellowship is by correspondence between our associated young people. Thus I would introduce our pen-friends scheme, which has the full endorsement of our council."

We commend this scheme to Australian Endeavorers. The national secretary would be pleased to send to the British Union the names of any of our Endeavorers who would like a British pen-friend. Please send your names

and addresses to his address, 73 Arthur Circle, Forrest, Canberra, F.C.T., if you would like to be put into contact with the British C.E. Union pen-friends scheme secretary.

PERSONAL

L. A. TREZISE is new president of the C.E. section of the Victorian Youth Department.

R. V. Amos is chairman and supervisor of the C.E. section of the N.S.W. Youth Department.

J. E. Shipway has been elected president of the Hindmarsh S.A. Union.

British Churches Prepare For Conference



G. J. Hammond, of Gloucester, England, tells of fraternal visits between British and American delegates, and of efforts to encourage social services.

G. E. BARR, past president of conference and minister of the church at Shawlands, Glasgow, is to go to U.S.A. in August as the fraternal delegate to the Disciples' International Convention.

Dr. and Mrs. Sala are the fraternal delegates from the U.S.A. to the British churches. They plan to visit many churches during June and July before proceeding to the annual conference.

The annual conference is to be held in Birmingham at the beginning of August. The retiring president is James Gray, M.A., Warden of Overdale College. He will be succeeded by C. K. Green, of Manchester, who is chairman of the Home Missions Committee, and at present the commissioner charged with the task of raising £25,000 for the erection of new college premises. It is hoped that this project will mature in 1950.

The Birmingham churches have had committees at work for some months past making preparations for entertaining the first post-war conference.

F. T. Carmichael, Leicester, has made available to the Leicester Free Church Women's Council a house to be used as an eventide home for aged ladies. Fifteen can be accommodated, and already there are 100 applications. Mrs. Mander, wife of the minister of Evington-rd. church, has been appointed chairman of the management committee.

The church at Windsor-st., Liverpool, has removed to a new district, and is engaged in an experiment in Christian service. A large house has been secured standing in its own ground. The central part will form the church proper. Around this will be grouped various activities, with facilities for every kind of Christian work, especially youth work.

The South-western District, which includes churches at Bristol, Swindon, Cheltenham and Gloucester, held the first post-war conference on May 25. J. Gray, M.A., spoke on evangelism. C. Bishop resigned after twenty years as secretary. G. J. Hammond was appointed to the office.

REALITY

"Is the pilot real, who alone can guide
The drifting ship through the midnight tide?

Is the lifeboat real, as she nears the wreck,
And the saved ones leap from the parting deck?
Is the haven real, where the barque may flee,
From the autumn gales of the wild North Sea?
Reality indeed art thou,
My Pilot, Lifeboat, Haven now."

Here and There

Following a number of enquiries as to the date of "Bible Sunday," 1946, we wish to bring to the notice of our readers that Sunday, Sept. 8, is the correct date, this being the second Sunday in September, and the day accepted and observed by all the churches since 1928.

Chaplain H. R. Taylor, secretary of the South Australian Executive Committee, is preparing a history of the South Australian brotherhood to mark the centenary anniversary. During last week he was in Melbourne to see the book through the press. The book will be ready for sale at the end of July.

Large congregations have attended several morning services lately at Ma Ma Creek, Qld. A kitchen tea was held at the manse in honor of Hector Weil and Esma Boettcher, who were married recently. Church and auxiliaries made suitable presentations. Fordsdale Bible school reports progress and has enrolled three new scholars.

Garfield Todd, missionary of New Zealand churches of Christ, has been elected to represent the Insiza district in the Rhodesian parliament, South Africa. After the election the "Rhodesia Herald," in an editorial, speaking of the native question, said, "It is of interest to note that Mr. Garfield Todd, who gave what was to our mind the best-reasoned and balanced survey of the racial situation, gained the Insiza seat."

Churches of Christ in America are sponsoring the work of the churches in South Africa. Mr. Basil Holt is leaving the Faculty of the Johnson Bible College to work with the churches of the Union. A new church has been erected at Bulawayo, where Mr. F. L. Hadfield is in charge. A forward movement will link up the churches in South Africa, through Rhodesia, with the mission churches of Nyassaland and the Disciple Missions on the Congo.

"Some people see liberty from only one angle—and a narrow angle at that. They are prepared to take all the liberty that is going, but they are less willing to shoulder the obligations that go with it. As L. T. Hobhouse put it in a brilliant essay which has hardly 'dated' with the passing years: 'Democracy is not founded merely on the right or private interest of the individual. This is only one side of the shield. It is founded equally on the function of the individual as a member of the community.'"

On May 28 the C.E. society at Monkland, Qld., tendered a complimentary social to Mrs. J. Venning, when all brought gifts for the war bride's home. J. McLellan conducted monthly gospel service at Monkland on June 2. A united prayer meeting was held in the Baptist chapel on June 4, when A. J. Fisher led the service. There was a good attendance of members of both churches. H. E. Greenwood was present for the special victory thanksgiving services on June 9, and gave appreciated sermons at Monkland, Gympie and Rossmount.

The following word of advice, taken from a recent copy of "The British Weekly," has point for all claiming membership in the Christian church. "Professor Norman Snaith, addressing a rally of Preston churches, advocated a return to the old ways. If members would revive the practice of inviting their friends to accompany them to worship, the Methodist churches in the town, he said, would be hardly recognisable twelve months hence. Another suggestion made was that of circuits concentrating ministerial forces for evangelistic purposes upon each church in turn. The industrial organisations got their 'cell' idea from the early Methodist local preachers who initiated the Labor movement. True religion could be effectively spread in that way, and Methodists could do it, he added."

On Wednesday, June 5, at Thornbury, Vic., past and present members gathered in a social atmosphere, and during evening H. Swain, first preacher of church, handed to R. Enniss final cheque in payment of debt. Pictures of former days were shown on screen, and commentary was provided by D. D. Stewart. Church commences second generation of work with plans for new buildings to meet calls that future will make.



Thornbury Chapel.

At Roma, Qld., on Friday, May 24, a social evening was held at the home of Mr. and Mrs. L. R. Pitman as a farewell to Mr. and Mrs. Wylie. During the evening Sister Gwen McIntosh, on behalf of church auxiliaries, presented to Mrs. Wylie a travelling bag, and A. S. Cooke, on behalf of the church, presented to Mr. Wylie a wallet of notes. Mr. Wylie presented his final messages to the church on Sunday, May 26, and at the conclusion of the gospel service at night a young lady made the good confession and was baptised the same night, being received into the church the following Sunday by A. S. Cooke.

A Canadian member of the Friends' Ambulance Unit in China tells how one day, when he and a friend were having supper at the wayside during a rest from driving with a lorry-load of medical supplies, "we noticed one naked little beggar who seemed more destitute than the rest." Thereupon he and his fellow-worker decided to clothe the child. "I pulled off my under-shirt, which was generously streaked with the purple dye from a new shirt I was wearing, and we draped it over the little fellow. It was long enough to look like a kind of collarless gown, but it seemed to be a little loose, so Stan raided the First Aid kits and got a piece of bandage. We made a sash with it, and our little protegee was then the best-dressed youngster in town!"

CHINESE CHURCH ANNIVERSARY, VIC.

ON June 2 and 4, the Chinese church, Queensberry-st., Carlton, Vic., celebrated its 41st anniversary. Well-attended meetings on Lord's day, 2nd, were addressed by Mr. Bailey at 11 a.m., and J. Holloway, conference president-elect, at 7 p.m. On Tuesday, 4th, over 100 Chinese brethren and friends of the mission were present at the public demonstration. The chairman, Mr. Wing Dan, extended a hearty welcome to all. A young man, Mr. N. Louey, read the scripture in Chinese, and a Chinese choir of 20 young people rendered items in a delightful manner. A solo by Mr. Roy Till and duet by Mr. and Miss Eddie were appreciated.

J. E. Allan, representing the conference executive and overseas missions, paid a tribute to the Chinese church for liberal support given all conference activities. Mrs. Matthews, a C.I.M. missionary for thirty years, and an inmate of a Japanese internment camp in Shanghai for over three years, delivered an intensely in-

teresting address on experiences in an internment camp and mission work in China.

Miss A. Baker, secretary of the mission, expressed the thanks of the church to all who assisted in the gatherings. Mr. Daniel Gow, secretary of the church, and the only remaining member of the original group, closed the meeting with prayer. Supper was served.

A LETTER FROM NORWAY

FROM "The Western Christian" we take the following letter; it was received by the Victoria Park church Ladies' Guild in reply to a parcel of clothing sent by the guild to Norway through UNRRA.

"As I found your address, I wish to express my gratitude for the nice jumper I received in the package through the Norway National Relief. It fitted our little girl, Edel, perfectly. She is six years old and is entering school in six months.

"During the occupation, and afterwards, we have had difficulties in getting clothes, and you can imagine our joy when the Australian help arrived. Our girl also got some dresses, not her size, but with some changes they fit her nicely.

"We are really indebted to you, and thank you for your kindness and your help.

—"Solveig Korslund, Rollsløkken, Hamar, Norway."

MACNAUGHTAN-SAUNDERS MISSION, CROYDON, VICTORIA

AFTER a month of meetings, the mission closed on May 29 with 16 members being added to the church. In addition five people expressed their desire to follow the Lord in baptism. Although the church membership was only small, the response was good throughout the whole of the campaign, and considerable interest was aroused in town and district. Children's "Happy Hours" were conducted by Mr. Saunders each afternoon for the first two weeks. Ten new scholars are added to the school as a result. A pleasing feature of the mission was renewed contact with some isolated brethren at Wonga Park, a few miles out of Croydon. Several members were also gained from this district. The church has been strengthened in the faith by the campaign. Fifty-five broke bread on June 2, when 12 were welcomed into fellowship. The mission was conducted under the auspices of the Eastern District Conference.—V. Quayle.

HAVE YOU READ?

"The Two Babylons," or the Papal Worship proved to be Worship of Nimrod and his wife. By A. Hislop. 21/- (21/6).

"The Monk who Lived Again," by B. H. Pearson. A Latin American Monk's conversion to Protestant Christianity. 8/9 (9/1).

"Which Religion?" by Geo. Wells Arms. A concise analysis of the contrast between Roman Catholic teaching and New Testament Christianity. 1/9 (1/10).

"The Roman Catholic System," destructive of our spiritual, domestic, and social welfare. By Dr. Wm. Hammond. 4/9 (4/11).

"The Soul of a Priest." My conversion to the Pauline Succession, by L. H. Lehmann. 10/6 (10/9). Paper 5/3 (5/5).

KESWICK BOOK DEPOT.

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News of the Churches

Tasmania

Devonport.—On evening of May 19 two young lads confessed Christ. During evening service on May 26, one young lady who had recently confessed Christ was baptised. A question night at Y.P.S.C.E. on May 29 proved helpful. Meetings continue to be excellent and well attended. Work amongst young people is growing rapidly. A memorial service in honor of late Sister E. Higgs was held on evening of June 2. Owing to absence of Mr. Grainger at Mayberry and Mole Creek on June 9, R. Pitt and F. T. Burtt took services.

Queensland

Maryborough.—Sister E. Schibrowski and C. Hamann, having recovered from illness, are attending meetings again. Church has enjoyed fellowship with visitors. Mrs. P. D. McCallum, president Missionary Educational Department and member of Aborigines Mission Board, addressed a well-attended meeting of Ladies' Guild on April 26. In evening she attended C.E. Society and spoke of churches of Christ in America and Canada. Sunday school annual picnic was held on May 5 at C. Schultz's paddock. On March 9 H. E. Greenwood conducted a meeting in connection with Christmas youth camp at Pialba. Ladies' Guild held a successful Mother's Day social afternoon on May 9. Valmai Klein was married to W. Pearson on June 1. At a pre-wedding social evening on May 28, they were recipients of a pair of blankets from church members.

New South Wales

Enmore.—Church enjoyed encouraging meetings on June 2. E. C. Hinrichsen spoke at night to a good congregation; there was one decision. The work is happy and healthy.

Lane Cove.—Church work is in healthy condition. Lord's day morning attendances are very good. J. Henderson acceptably addressed church on June 2, and in evening E. Roffey, of South Yarra, Vic., gave a thoughtful message. Mr. and Mrs. Hand, of Qld., were also visitors. F. J. Purdy has left on a visit to New Hebrides, and he and Mrs. Purdy, who has gone to Queensland, will be missed. Young people's choir, under leadership of Cliff Horsey, was successful in gaining first place in churches of Christ eisteddfod, and Philip and Wallace Cooper gained first and second place respectively for bass solo. Church welcomes back Miss Gloria Hensby, who for some time has been living in isolation at Dubbo. Sunday school is increasing in attendance under leadership of Mr. Ferguson. New teachers have been added to staff.

Belmore.—On May 26 Mrs. Nicholson was received into fellowship following confession and baptism, and on June 2 Norman Scott, a baptised believer, was welcomed in. Evening service on June 2 was a memorial to late Mrs. Montgomery, and at conclusion a member of church football club took his stand for Christ. On June 3 the preacher, Mr. Corlett, was married to Miss D. Hall, of Burwood church; the service was held in Burwood chapel, conducted by Mr. Crossman, D. Wakeley and E. C. Hinrichsen assisting. On June 10 Cliff Taylor gave a splendid exhortation to church in morning, and a forceful gospel message was delivered by Colin Bowser in evening. Football club held successful social evening on June 1, and a combined reunion social was held by K.S.P. and P.B.P. clubs on June 4. Good attendances continue at all services.

Gilgandra.—On June 8 young people of church tendered a farewell social to Ian Ferguson on eve of his departure to work in Dubbo. At close, Mr. Eager presented him with a silver propelling pencil as a token of esteem. On June 10 another party journeyed to Dubbo to help at that centre. I. A. Paternoster, of North Sydney, was speaker for day. At close of evening address two members came forward for reconsecration. All members in hospital are expecting to leave hospital in near future. Fellowship was enjoyed with Doug. Quayle, last of church's young men to be discharged from Forces.

Western Australia

Perth.—Recently best wishes were extended to Miss Betty Schurman, of North Perth, as she goes to help Mrs. Hammer at aborigines mission, Carnarvon. Mr. and Mrs. H. Coles were welcomed into membership by transfer from church at Victoria Park. At final session of happy hours for adults, pictures of scenes in life of Christ and of Moses were screened. On morning of June 9, J. K. Robinson gave an informative talk. In evening victory thanksgiving service was held. Attendants sang and read from specially prepared hymn-sheets and order of service was unannounced. Mr. Robinson preached. Afterwards in church hall a happy social hour was spent. E. R. Berry led a hearty song service. Mrs. C. Ewers and A. B. Povey helped with a duct. A welcome was given to returned Service men and women. Frank Ewers replied on their behalf. Opportunity was taken to wish success to Mr. and Mrs. Berthelsen, who also enter upon mission work at Carnarvon. Supper was served.

South Australia

Kilburn.—10 a.m. Bible school continues to grow. Roll is now 79. On June 9, 54 attended, including four new scholars. Two have been added to cradle roll, making 27 in all. On June 9, 11 adults and 28 children attended 11 a.m. church service. K. Siggs, of Croydon, presided, A. Roberts sang a solo, A. E. Brown addressed Young Worshipers' League and church.

Prospect.—Services on June 2 were well attended, R. Vincent speaking. In morning Mr. Heath was welcomed into fellowship. Fellowship was enjoyed with J. Mackenzie, of Glen Iris, Miss M. Lear, Frankston, Vic., and other visitors. In evening John Mackenzie rendered a solo. Church is in sympathy with Mrs. A. Bradshaw and family in the passing of their loved one, A. Bradshaw, who served the church for 34 years.

Fullarton.—Prayer partnership formed by church first Sunday in March, 1945, has proved a blessing. Church is happy, harmonious and hearty. There have been reconsecrations, conversions and baptisms. Spirit of revival and expectancy is evident. Urgent financial help has been received. After many years of struggle but faithful witness, the church is able to support a full-time ministry, and meet all commitments. Mr. and Mrs. Albert Lloyd and Mrs. Ward have been received into fellowship by letter of transfer.

Hindmarsh.—On May 29 about 100 women of church and sister churches met for annual meeting of Dorcas Society. A helpful and informative address was given by Mrs. Keith Crosby on experiences in England during the blitz. Report of secretary revealed good work accomplished during year. A solo was rendered by Mrs. A. Russell, and an elocutionary item by Mrs. Chas. Hallett. A second splendid response has been received from church towards British clothing appeal, and a number of knitted jumpers from Young Ladies'

Fellowship. S. Riches spoke on June 9 in interests of work among lepers, and also gave a lantern lecture on June 11. One has been received by faith and baptism.

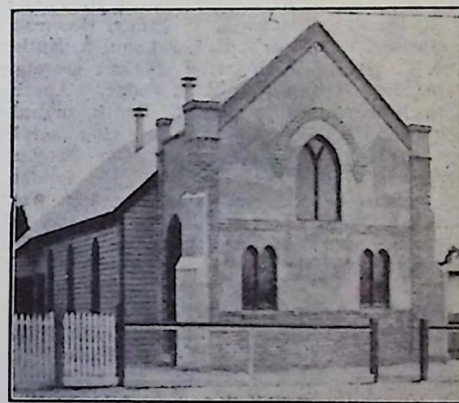
Cottonville.—G. R. Stirling continued home and family campaign on June 2, and on three week-nights, and conducted closing week of "happy hours" for school children during following week. Closing meetings were held on June 9. After evening service a cheque was presented to Mr. Stirling in recognition of his valued services during campaign. A "Happy Hours Club" has been formed for school-aged children, and will meet at 4.15 on Thursdays. By this means it is hoped to consolidate benefits derived from series of happy hours with Mr. Stirling. Bible school scholars are studying for scripture examinations; 30 have entered. Bill Bowden attended morning service on June 9, having recovered from an accident.

Victoria

Ararat.—On June 9 morning meeting was very well attended. Mr. Mudford spoke. Church extends sympathy to family of Mrs. Bates, who passed away during week. Herb. Boyle, recently discharged from Navy, has left to reside at Perth, W.A.

Emerald.—On June 2, J. Plummer, of Reservoir church, was speaker for day. At well-attended afternoon service at East Emerald, special reference was made to work of late Alf. Nightingale, who recently was called home. On June 9 F. J. Conry, of Fairfield church, was speaker at all services.

Ballarat (York-st.).—A successful volunteer mission was conducted by G. Barnett, H. Long and P. Whitmore, students of the college, during their vacation. They entered with enthusiasm into visiting, singing and preaching.



The Chapel at York-st., Ballarat.

The meetings were excellently attended. Delegations from sister churches were appreciated. There were nine decisions. Mr. Vautier spoke at both services on June 2. Five were welcomed into fellowship.

Dandenong.—F. A. Youens continues to lead church in inspirational meetings, and has opened a campaign to raise funds for future building operations, having set goal at £500 by next Christmas. Church secretary, C. E. Warmbrunn, resumed on June 9 after illness.

Warragul.—On June 2 E. J. Waters gave an inspiring address. Victory Day services were held on June 9, Mr. Byard giving an appropriate address. In evening a duet was rendered. Church is glad to have Mrs. C. Waters present after long illness. Mrs. Hinkley has been very ill, and is back in hospital.

Preston.—Morning services on June 2 and 9 were addressed by F. Cambridge (East Kew) and J. Plummer (Reservoir) respectively, their addresses being enjoyed. A special appeal for building fund covering a period of six months has been inaugurated. Plans are in hand for formation of a senior C.E. Society.

Cheltenham.—The 89th anniversary of church was celebrated with special services on June 9. At 11 a.m. B. J. Combridge (conference president) addressed a large meeting. Many visitors and former members were present. A splendid dinner was served by ladies in school hall. At 3 p.m. a pleasant Sunday afternoon was held in chapel. A. Wallington was soloist, and Stewart Mason gave a pianoforte recital. Dr. H. R. Trenaman, director of Council for Christian Education in Schools, gave the address. Basket tea was enjoyed in school hall. At gospel service V. C. Stafford preached, Miss Phyllis Daff, A. Wallington and choir assisted. T. Robinson was welcomed into fellowship of church on June 2.

West Preston.—Splendid meetings have been held during past few weeks, A. B. Withers speaking at all services. He has commenced fourth year of service with church. His fruitful ministry is highly appreciated. On June 2, two were received by faith and baptism. Girls' choir presented a pleasing programme at concert in aid of building fund on June 6. Church has sustained a loss in passing of Mr. Ferguson, sen., on June 5. He was a pioneer member here. His interest in preaching of gospel, his activity in earlier days of work, and his faithful following of his Lord, were greatly admired. Sympathy has been expressed to Mrs. Ferguson and family. On June 9 a member of Regent Baptist Church was speaker in morning, Mr. Withers preaching at night.

Caulfield (Bambra-rd.).—Reports at annual business meeting of church revealed a year of progressive work in which deep and practical interest was evinced in all brotherhood activities. Work is in splendid condition. Average attendance at Lord's table was a little over 150. Gospel services are well attended, and deep interest is manifest. Following were elected:—Elders, R. A. Jenner, P. H. Thomas, W. A. Brown; deacons, E. P. Padey, H. Farmer, F. Dowsey, E. Grenfell, R. Goodman, A. Rutherford, C. Ferres, P. Jones, R. Staley; secretary, W. A. Brown; treasurer, E. P. Padey. Appreciation is expressed to Mrs. C. Smith, organist, resigned after seven years' untiring service, also to Mr. Nicholls, resigned after 23 years' service as a deacon and elder. His guidance and counsel have been invaluable. Mrs. Washfold is indisposed. A kitchen tea was tendered Mr. and Mrs. Klease on occasion of their marriage. Welcome was expressed to Mrs. Shannon on her return from Queensland.

Carlton (Lygon-st.).—After five years as musical convener for New Century Bible Class, Miss Winifred Lee has felt it necessary to relinquish her duties. Thanks are extended to her for faithful service. C.E. past members' night on May 22 was a happy function led by F. Prittie, assisted by past members. Trevor Butler, secretary of Federal Conference, had fellowship with church on May 26. Open-air service on church steps has proved a real witness. Owing to cold weather, last meeting until spring was held on June 2, R. Stephenson leading, G. Swain reading, C. Pearce speaking. Churches of Christ Ladies' Choir, led by Miss Pittman, gave a successful concert in chapel on June 4 in aid of food for Britain; over £20 was raised. Thanks are accorded ladies of Mission Band for fulfilling aim in paying for new railing in front of organ and choir seats. On June 8 a welcome home was given to men and women who have returned after giving service that brought peace; 160 sat to dinner at 6 p.m., followed by musical programme arranged by H. Lee. Welcome speeches were given by C. G. Taylor, R. Enniss and R. Baker, and replies by L. Millis, I. McKean and D. Simpson. Supper brought a happy function to a close. On June 9 F. E. Buckingham, from C.F.A., gave a delightful address in morning. At 7 p.m. C. G. Taylor, assisted by R. Baker, conducted a service of remembrance. Sympathy is extended to C. Pearce in passing of his father.

(Continued on opposite page)

TO LET

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BIRTH

AMOS (nee Rusden).—To Mr. and Mrs. R. V. Amos, at "Loyola" Hospital, Richmond, Vic., a son (Ian Ralph), on May 18. Mother and baby well.

DEATH

BATES.—Passed peacefully away at Ararat on June 3, 1946, Ina, the dearly beloved wife of William, loving mother of William, Bert (dec.), Una (Mrs. Homburg), and Major; late of Ararat and Lorne. In God's care.

IN MEMORIAM

CARR.—In loving memory of VX965 Gunner Philip John Carr, of 2/2nd Field Regiment, A.I.F., died Caulfield Repatriation Hospital on June 11, 1945.

We shall meet beyond the river,
On that bright and glorious morn;
We shall greet our loved one yonder,
When our life on earth is done.
—Inserted by his loving father, mother, brothers and sister.

LAWSON.—In affectionate remembrance of my dear wife, and our loved mother, Annie H., who was called home June 17, 1943. "Treasured memories."

—Inserted by W. P. Lawson, Dorothy (Mrs. C. Daff), and Graham.

PRESTON.—In loving memory of our dad, Ernest, who was called to a higher life June 21, 1940.

Time changes many things,
But like the ivy, sweet memory clings.
—Inserted by his wife and children, Thornbury.

COMMUNION WINE.

(Unfermented.)

Churches are informed that supplies are back to normal again.

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Every Sunday afternoon at 3.
June 23—New Hebrides—and Churches of Christ.
June 30—New Guinea—and James Chalmers.
Speaker, C. G. Taylor, B.A.

COTTONVILLE CHURCH OF CHRIST, S.A. 50th ANNIVERSARY SERVICES, JULY 20 to 28, 1946.

Old members invited to be present.
If unable to come, please send a greeting.
Guest speaker, H. Earle, of Kaniva, Vic.
A time of inspiration for all.
Send greetings to secretary, W. L. Gloyne,
15 Mitcham-ave., Lower Mitcham, S.A.

BRITISH & FOREIGN BIBLE SOCIETY, VICTORIA.

MISS MILDRED CABLE AND THE MISSES
FRENCH.

JULY ITINERARY.

Tuesday, July 2, 3 p.m., Ladies' Meeting, Methodist Church, Camberwell.
Wednesday, July 3, Bendigo.
Thursday, July 4, 8 p.m., Youth Rally, Independent Church, City.
Friday, July 5, 10 a.m. to 4 p.m., All-day Conference for Women at Assembly Hall, Collins-st., City.
Tuesday, July 9, 8 p.m., Town Hall, Northcote.
Wednesday, July 10, 8 p.m., Town Hall, Dandenong.
Friday, July 12, Wangaratta.

FRUIT TREES—Plant Soon.

Good assorted, 2/6 each, 24/- doz.; some extra strong, 3/6 each. Orange trees, 5/- to 15/- each. Lemon trees, 10/- to 18/-. Rhubarb, 7/- doz. Grape Vines, 9/- doz. Gooseberry, Currants, Logans, 6/- doz. Raspberry, 2/6 doz., 12/- 100. Strawberry, 9d. doz., 3/6 100. Shelter Gums, 10/- doz., 65/- 100. Green Privet, 4/- doz., 25/- 100. Golden Privet, 6/- doz. Shrubs, 1/6, 2/6, 3/6 to 5/- as to sorts and sizes. Ornamental trees, 2/6 to 10/- each. Tiger Lily, 6d. Christmas and Regale Lily, 1/6 each.

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

Chairman, W. H. Hall. Members of Committee: H. E. Bell, J. Crawford, C. Graham, Dr. C. A. Verco, Les. Stimson, F. S. Steer (Hon. Secretary and Treasurer).

Representative in Victoria: W. Gale, T. & G. Building, 147 Collins St., Melbourne, C.I.

Representative in Western Australia: Roy Raymond, 260 Bagot Rd., Subiaco.

The Objects of the Fund are:

- 1st. To assist financially 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 F. S. Steer, Box 9, P.O., Surry Hills, Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale and Roy Raymond.

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The Australian Christian

Open Forum

FOR "CHRISTIAN" READERS

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

STATISTICS

IN reply to L. P. Warmbrunn's query (May 15), it must be admitted that we have no New Testament authority for roll revision. But we are also without such an authority for having a roll at all. As we are thus free to please ourselves in the matter, why not have our records kept properly so that we will not delude ourselves with false statistics?—John Smith, Horsham, Vic.

I WILL agree with L. P. Warmbrunn regarding roll revision. It is non-Christian for us to cross any name off church of Christ roll; we do great harm, and no good comes from it.

A seed has been sown which may take years to germinate. Should any man, for any cause, uproot perhaps some choice seed? Twenty years ago a well-thinking visiting brother, thinking he was the man to put church membership right, influenced officers to withdraw from quite a number of members who had stayed away from meeting for a considerable time. One member protested, but out he went. One member, who somehow was overlooked then, has after these years returned, coming regularly for twelve months. He has a large, clever family. Some are members, and they in every way are making up for the apparent lapse of perhaps mother and father. If this father had gone out, we would have lost the results of seed sown many years ago. Their home influence has counted much. The member who had to go turned into a disappointed man. "Love suffereth long," etc. The business part of the church is different. We, being human, make many mistakes. Couldn't we leave the marking pencil to God, who loves, who knows, who cares? (John 10: 29).—L. Knight, Dover, Tas.

CENTENARY LITERATURE AND STATEMENTS

WE appreciate the splendid plans being prepared for our centenary celebrations, and pray that they may be the means of reminding us of the history of the Restoration Movement and may place our plea before the public. But we would urge extreme care regarding one aspect of special literature and statements referring to these plans.

The splendid collecting box issued by the Federal Y.P. Department illustrates what we have in mind. It is headed, "Churches of Christ Centennial." Of course we all know what it means, but it is definitely not the churches of Christ centennial which we celebrate. It is the centennial of Australian churches of Christ or of the Restoration Movement in Australia. All possibility of misunderstanding would be avoided if organisers and public speakers used care and avoided the suggestion that the church of Christ is a modern church. This warning may seem unnecessary, but a year or two ago one of our leading preachers, in a conference sermon which was broadcast, plainly said that the church of Christ began in America just over a century ago! He meant the Restoration Movement, but why did not he say this? All this may seem to be "much ado about nothing," but really it is one of the features of our position that we proclaim to the world with all its modern divisions and denominations that the church of Christ was founded in Jerusalem in the days of the apostles. Let us keep this fact clear in our printing and preaching.—A. J. Fisher, Gympie, Qld.

New Books

The Golden Passional, by H. B. Minn, M.A., B.D., of Moore Theological College, Sydney.

THE writer aims to make clear to readers not acquainted with Hebrew the finer shades of meaning in the well-known prophetic passage of Isaiah 52: 13 to 53: 12. There is a translation and a commentary on this beautiful and significant section of the prophet's great book. There are 30 pages in a paper cover. Price, 2/6; posted 2/7½.

Bible Teaching Made Easy, by Violet M. Sullivan.

There are 35 Bible lessons covering the life of Jesus. The book of 80 pages is in a board cover. Price 2/6; posted 2/9½.

The Fourfold Interpretation of Jesus Christ in the New Testament, by C. H. Nash, M.A., first principal of the Melbourne Bible Institute,

is a helpful aid to the study of the life of Christ and the Christian church. The language is simple. Outlines of the various gospels and epistles are given. For any student ready to use this book as a guide in the reading of scripture there will be much he will find very helpful indeed. There are 120 pages in a cloth cover, well printed and bound. Price, 5/9; posted 6/-.

P. T. Forsyth.

This pamphlet gives the outline of the work of a great scholar who withstood the attacks of those whose work sought to minimise the authority of scripture. Dr. Forsyth made penetrating studies of the Bible and opened its rich treasure to students. Those who know the works of Dr. Forsyth will appreciate this short outline. Price 1/6; posted 1/7½.

These books are published by S. John Bacon, of Melbourne.

VICTORIAN NEWS—Continued.

Hampton.—On evening of June 9, C. L. Lang spoke on the needs of India, using interesting lantern slides. An offering was taken for Indian children's homes. After service a session of favorite hymns was led by Mr. Maunder.

Mitcham.—Interest is taken in Women's Guild and C.E. Society. Ruth Lilburn was received into fellowship on June 2. Points have been installed for radiators in church building. Men of church are persevering in painting chapel.

Echuca.—Highest average for evening services for many years was reached in May. Colleen Maslin, of Bible school, was baptised. Girls' and boys' clubs held church parade on June 2. Both clubs are growing, and held a happy evening at home of Mrs. Horne on June 4. Mrs. Rosendale held an enjoyable afternoon at her home for the ladies. Over £5 was raised towards church funds. All auxiliaries give healthy reports, and church is progressing well.

Kaniva.—Church met for a social evening on May 23 to welcome Mr. and Mrs. Lindsay Goldsworthy after their marriage. £42 resulted from special offering on May 26 to further work of Hall's Gap camp site. A social evening to welcome home men returned from Services was held on May 31. Twelve Servicemen were present, and programme and speeches were all helpful. Alan Williams met with a road accident on May 30, which necessitated amputation of his leg above knee. He is now progressing favorably.

Springvale.—Members were grieved at home-going of Mrs. Maudesly on May 13. Mrs. Hill was welcomed after long absence through illness. Visitors have been welcomed. Final

proceeds of concert given by Mr. Gadge and his girls' choir are not yet to hand, but a large, appreciative audience was present, and a substantial sum is expected. J.C.E. is going well, up to 20 being present. Bible school now numbers 75, children displaying keen interest in different features of school, some of which are novel.

Malvern-Caulfield.—Speaker at morning service on June 9 was F. W. Salter, of Baptist church, North Carlton, and evening service was taken by C. Cole. Both meetings were marked by same enthusiasm as was evident previous Sunday, and a successful winter campaign is anticipated. Mr. and Mrs. John Beveridge represented Christian Endeavor Society at Bendigo convention.

Hawthorn.—Church is encouraged by improved evening services, and increased attendances in Bible school, especially kindergarten, also in C.E. Society. Mrs. Deane has taken membership to St. Kilda, and Maurice Brown to Chelsea. Eileen and Joyce Timms were received into church on confession and baptism. Youth offering totalled £8/9/6; Bible school offering for Children's Day for missions, £2/5/-.

Moreland.—The work is responding to leadership of E. J. Miles, and many are being interested. Recently three Bible school scholars made the good confession. G. E. Gayther, until recently Bible school superintendent, has transferred, and after 35 years with church in service in many spheres was farewelled at a large gathering of members and friends. C. R. Burdeu has begun work as Bible school superintendent, and school is on way to greater success. At church anniversary on June 9 chapel was packed morning, afternoon and evening. Many former members, friends and visitors enjoyed fellowship, hospitality and inspiring addresses. Choir newly formed under Rex Barber rendered excellent service, and musical items from Ron Smyth and A. Foletta were a feature of afternoon service, at which A. A. Hughes was speaker.

Kyneton.—Sympathy is felt for relatives of Mr. Vorbach, who passed away on April 15. Bible school held successful anniversary services on 28th, when enjoyable addresses were given by H. M. Long, of college. R. Roberts (college) spoke well on May 5. Delegations attended youth gathering at Castlemaine. While P. Whitmore was assisting at mission at Ballarat, M. Symes, of college, gave appreciated addresses for three Sundays. In chapel on May 25 Marian Thomas and Warren Pittman, of Drummond, were married by W. H. Clay, of Melbourne. "How does your garden grow?" competition in Bible school closed on June 2 with many new scholars added. Membership has reached a record. Regret will be felt by many friends at the passing on June 7 at Malmesbury of Mrs. Kenneth McKenzie, late of Drummond. She was in her 95th year.

North Fitzroy.—At annual meeting of church following were appointed: Deacons, A. Arnot, P. Foster, V. Foster, H. Halliwell, H. Trotter, S. Trotter, C. Lord; elders, H. Swain, E. Smedley, L. Gole; deaconesses, Sisters Swain, Gole, Mackay, Anderson, H. Trotter, Roach, Shirt, Arnot, McFadzean. During John Turner's illness the church has appreciated help of visiting brethren—Dudley, Watson, Anderson, Lewis, Buckingham, Chipperfield, Atkin and Page. Interest in all departments is good, and attendance at all services well maintained. John Turner was operated on at Caulfield Military Hospital and is making satisfactory progress towards recovery. Church looks forward to his taking up work again. Mrs. J. W. Baker has been ill, but is recovering. At close of evening service on May 26 two young men were baptised, having confessed Christ recently.

As Others See Us

Herman Reynolds, who visited Australia on way from America to the Indian mission fields, reports to the American "World Call" his impressions of this visit. Some of these are given below.

WE were surprised to learn the size of our church in Australia. We have every reason to be proud of our fine church in this fair land.

We were happily surprised when we found the important place our churches hold in the communities. The leading men of many areas of life and many communities belong to our churches there. Any man of any worthy walk of life will find men of his own group and standing among these churches.

We were very much interested in the way the laymen took part in the services of the church. The church secretary appoints a presiding chairman for each Sunday. He takes care of the devotional service and the Lord's Supper, and turns the meeting over to the minister when the sermon is to be delivered. Different leaders read the Old Testament and New Testament Bible lessons. This helps to keep the men interested in the work of the church. Though this method may sometimes lack trained leadership, it gives much more opportunity for the development of leadership. This feature is unique in our brotherhood in Australia.

The spirit of evangelism is very strong in our churches. While we were in Australia several "evangelistic missions," as the revival services were called, were being held with gratifying results.

The evening service in nearly all of our churches is especially evangelistic. I was speaking on our work in India in one of these churches one Sunday evening. Ten minutes before the service began, in one of the smaller rooms there must have been twenty people praying that in this service someone would accept the Lord Jesus as his Saviour. These prayers were not uttered in vain. This spirit of evangelism was found everywhere, and what a joy it was to see the zeal and enthusiasm.

Our people in Australia are loyal to the Bible and to our plea. They have a fine spirit of harmony, and they are so busy building churches, and saving souls for their Master, that they have no time for divisions about things which separate our people in America. I hope that God's Holy Spirit shall continue to lead these good and fine churches in building his kingdom and spreading his word throughout the earth. "Ye shall be my witnesses . . . unto the uttermost ends of the earth."

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FIRST TERM EXAMINATIONS, 1946.

THE following whose names appear below gained honors. Sixty per cent. of marks is necessary for a pass in any subject, and eighty per cent. is the minimum for work of honors standard.

Old Testament (Lecturer, A. W. Ladbrook).—J. A. Luff, F. D. Craig, A. C. Caldicott, G. G. Filmer, J. G. Moran; four others passed.

New Testament (Lecturer, H. J. Patterson).—J. A. Luff, G. G. Filmer, B. K. Munro, E. W. Taylor, F. D. Craig; four others passed.

Ancient History (Lecturer, H. J. Patterson).—G. G. Filmer, F. D. Craig, E. Taylor; five others passed.

Homiletics I. (Lecturer, A. W. Ladbrook).—F. D. Craig, G. G. Filmer, E. W. Taylor; three others passed.

Homiletics II. (Lecturer, A. W. Ladbrook).—J. A. Luff, A. C. Caldicott.

Homiletics III. (Lecturer, C. C. Rush).—Seven passed.

Religious Education (Lecturer, R. Greenhalgh).—J. A. Luff, E. W. Taylor, A. C. Caldicott, F. D. Craig, B. K. Munro, G. G. Filmer, H. K. Burkhead, J. G. Moran, M. J. Olsen.

Evangelism (Lecturer, E. C. Hinrichsen).—J. A. Luff, F. D. Craig, G. G. Filmer, A. C. Caldicott, E. W. Taylor, B. K. Munro, H. K. Burkhead, M. J. Olsen.

Church History II. (Lecturer, A. W. Ladbrook).—J. A. Luff, P. N. Flint, A. C. Caldicott; four others passed.

Missions (Lecturer, I. A. Paternoster).—J. A. Luff, V. T. Parker, L. S. Dewberry, J. G. Moran, A. C. Caldicott, P. N. Flint, A. R. Norling.

Restoration Movement (Lecturer, E. Davis).—V. T. Parker, J. A. Luff, A. R. Norling, A. C. Caldicott, P. N. Flint, J. G. Moran.

Hermeneutics (Lecturer, A. W. Ladbrook).—Two passed.

Logic (Lecturer, A. W. Ladbrook).—P. Flint, A. R. Norling; one other passed.

Apologetics (Lecturer, H. J. Patterson).—Two passed.

Preparatory Greek (Lecturer, C. Bowser).—E. W. Taylor, J. A. Luff, G. G. Filmer, B. K. Munro, H. K. Burkhead; one other passed.

New Testament Greek II. (Lecturer, C. Bowser).—F. D. Craig, A. C. Caldicott; three others passed.—H. J. Patterson, M.A., Principal.

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The Australian Christian

Obituary

Mrs. Blacklock

ST. KILDA church, Vic., has suffered a loss in the home-call of one of its faithful workers, Mrs. Blacklock. Although suffering from a painful malady, her faith in the Lord Jesus never wavered. It was her joy to have God's word read, and then to thank him in prayer for all his goodness. Our departed sister joined the church of Christ at North Williamstown in 1903, transferring to Windsor in 1920, and finally to St. Kilda in 1934. We shall miss her "winsome smile," her "sound advice," and her "gracious Christian character," and because of these attributes she has left behind an influence which will live on. Her daughter, Mrs. Box, Mr. Box, and two granddaughters, we commend to the God of all comfort. After a service in the home her body was laid to rest in Williamstown cemetery. Both services were conducted by the writer. —H.A.H.

Mrs. Emily Higgs

ON May 10, in her 86th year, an interesting and highly esteemed member, Mrs. Emily Higgs, passed away at Launceston General Hospital. Her remains were interred at Carr-Villa, Mr. S. H. Wilson conducting the service. With her husband, the late Ernest Higgs, who predeceased her by 11 years, Mrs. Higgs was living at Caveside when W. J. Way held a mission there forty years ago. Both came under the influence of Restoration teaching. Mr. Higgs was a builder who dedicated both talents and trowel to the Lord. With voluntary help the couple erected Caveside building. Although she reared a family of 12 children, Mrs. Higgs assisted in the building work, and in promotion of the cause, in an unsparing manner. The family moved to Mole Creek, where they joined with others, and erected a building. When Devonport cause commenced in 1924, the Higgs family were holding services in their home at Don, three miles away. During Devonport's difficult early years, Mrs. Higgs, then 64, walked to the town to assist each Lord's day by preparing the table, conducting the school, and playing the organ. Almost to the end Mrs. Higgs had a clear memory. She could quote long passages of scripture and recite numerous verses of hymns. As a church organist she possessed unusual ability. A few months ago she played and sang one of her favorites during a visit by the writer:

"All the way my Saviour leads me;
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my Guide?"

It was a testimony, expressive of the satisfaction which our sister obviously found in a long life of unstinted service to God.—G.A.G.

R. H. Caldicott

ON May 23 the church at Cottonville, S.A., was deeply grieved to learn that Robert Hayward Caldicott, one of its much-loved elders, had passed away in his 50th year. Troubled with his heart, he had for some time been compelled to restrict his public part in church services, although he continued to attend with a regularity perhaps beyond his strength. He was invariably present twice on Sundays, and at the midweek prayer service. Bright in disposition, wise in his judgments, and gracious in his relationships, he enriched the fellowship, and helped the work in every way. He was intensely interested in the preaching of the gospel, especially in presenting it vigorously and challengingly in terms of modern life. A brother of Miss Elsie Caldicott, our missionary

in India, he was also devoted to the cause of overseas evangelism. He was much sought after as chairman of officers' and church business meetings, and was planned to preside over the forthcoming half-yearly meeting. He joined the church as a boy at Grote-st., where his parents and grandparents had been honored members. As a young man he served as leader of the junior department of the Sunday school. After his marriage he lived at Henley Beach for three years, and was a church officer and Sunday school teacher there. Moving to Mile End he again became an officer and teacher. Then followed another nine years' fellowship at Grote-st., where he served as church treasurer and assistant superintendent of the Sunday school. For two and a half years following he lived at Erindale, and being too far from one of our churches, he worshipped with Knightsbridge Baptist church. When he came to Cottonville six years ago, he was warmly welcomed, and soon entrusted with leadership, and won a love and esteem which constantly deepened. He was a preacher's loyal friend, able and virile, but self-effacing and self-sacrificing in service for Christ and the church. Many of the officers and members were present at the service in the home, where J. E. Webb (Mile End) took part, and at the cemetery. There were also many other friends and business associates, especially from Sands and McDougalls, with whom he had served for 32 years and was a departmental manager. Mrs. Caldicott, son Robert, and daughter Joan (Mrs. Millican) are assured of the loving sympathy and prayerful support of the church, who share their deep loss, and are comforted by the rich faith and hope which they shared with their dear one.—J. E. Brooke.

Mary Binney Libby

THERE recently passed to her eternal rest a much loved and esteemed member of the church at Margaret-st., Launceston, Tas.—Mrs Mary Libby. Our sister, together with her husband (the late William Libby), united with the church during the Griffith evangelistic mission held in Launceston in 1913, prior to which they were attached to the Methodist church. Mrs. Libby was zealous in the work of the church, and took a very active part in the sisters' auxiliaries and in conference activities, occupying many important offices, including that of president on several occasions. Our sister was held in very high esteem, and was known and loved by many of the brotherhood throughout the State and beyond its borders. Mrs. Libby had a deep affection and concern for the young people, and many sought from "Aunt Mary" (as she was affectionately known) advice and counsel, and were encouraged and inspired to greater zeal in the service of Christ. Her home was ever open to visitors, and many who went to cheer our sister in her declining years and months of sickness, came away with a blessing for their own souls. She believed in prayer, and loved the reading and study of the scriptures. Her interests and thoughts right to the end of a long life of 90 years were for the church and the extension of its borders. The influence and example exerted by our departed sister will live amongst us for many years, inspiring many to higher resolves and greater sacrifices for the Master whom our sister for so long loved and served. Her body was laid to rest by S. H. Wilson before a representative gathering with the sure and certain hope of a "blessed re-union" above.—J.P.F.

A. Nightingale

THERE passed to rest on May 13 Alf. Nightingale, who had been in membership with East Emerald church, Vic., for 48 years. He was baptised, with his elder brother Will, in the little creek behind East Emerald chapel by Will Bolduan in 1898, having made the good confession during the ministry of the late Mr. Greenhill. Missionaries in distant fields and preachers throughout the Commonwealth

will lovingly remember Mr. Alf. Nightingale and the "Nightingale home" where so many servants of God received hospitality and spiritual refreshment. A tired husbandman enters a well-earned rest.—W.A.B.

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What Happens in Church?

LYRICAL RELIGION

ABOUT one hundred years ago, two Haldanean churches, one in New York and the other in Edinburgh, engaged in argument across the Atlantic, by correspondence. The contention was as to whether the New Testament gives priority to a hymn or a prayer for the opening of a service of worship. Each church had its proof text. "First of all giving thanks"—prayer first! "Enter into his courts with praise"—hymn first! Such a legalistic approach to the subject is surely foreign to the tone of the New Testament, for where the Spirit of the Lord is there is liberty.

However, Christianity is a lyrical religion, more so than any of the great world faiths. The New Testament attaches considerable importance to the use of "psalms and hymns and spiritual songs" in the Christian community. There are references to Jesus and his disciples singing in the upper room at Jerusalem (Matt. 26: 30; cf. Mark 14: 26); and the author of Hebrews voices the assurance that the living Christ shares the singing of praise in the midst of the church (Heb. 2: 12). Attention is drawn to the exhilarating values of singing, affording a fine alternative to carnal and deceitful stimulants; providing also a worthy outlet for high feelings (Ephes. 5: 18, 19; Jas. 5: 13). There is insistence upon the teaching values of song (Col. 3: 16); and one appreciating this has said, "Let others write their books of theology, so long as I can teach them in hymns and songs." There is indication of the evangelistic values of song, and what Paul wrote in Romans about singing among the Gentiles or outsiders, recalls his night of song in the prison at Philippi (Rom. 15: 9; Acts 16: 15). Revelation, our book of Christian consummations, assures us that new, and privileged, and specific songs are a prominent feature of life in the eternal glory (Rev. 5: 9; 14: 3; 15: 3).

As Alexander B. Macdonald says in his book, "Christian Worship in the Primitive Church," "Happily there have been preserved in the New Testament a few examples of the more finished products of the early praise." Ephesians 5: 14 is probably part of a hymn originally used in connection with baptism:

"Awake, O sleeper,
and rise from the dead,
and Christ will shine upon you."

Other likely fragments of hymns are, 1 Tim. 3: 16; Philip. 2: 6-11; as well as Rev. 4: 8, 11; 7: 12; 11: 15-18; 15: 3f, etc. "It was not till about the time of Augustine that hymns began to be composed in the forms with which we are familiar, probably under the influence of the new manner of praise introduced by Ambrose." Previous to that the hymns had been in the nature of rhythmical prose.

For many, many generations of Christians the next most influential book to the Bible has been a church hymnal, whether from the viewpoint of personal devotion or the corporate worship of the church.—G. J. Andrews.

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The Australian Christian

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June 19, 1946

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