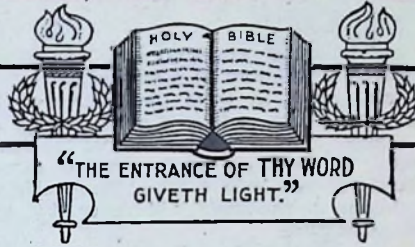


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The Responsibilities of Deacons

THE ministry of preaching and teaching the word of God must not be neglected. Those charged with the care and oversight of a church must not be burdened with so many responsibilities that they are forced to give up the vital work of revealing divine truth to men and women. The apostles were quick to recognise their limitations and to appreciate the type of Christian service to which they must devote their full time and energies. When the work of the church grew they had seven men of good character selected as co-workers and helpers. These were to give special attention to the benevolent activities of the Jerusalem church.

As the churches developed in the various centres and their activities increased, it was needful to have co-workers associated with the elders of a local church. Such helpers relieved the bishops or elders of many detailed duties, and freed them for the work of teaching, visiting and guiding the flock. The name deacon (diakonos) was given to such a helper.

In the common Greek tongue, the term deacon (diakonos) was given to a servant who waited on tables. When this word deacon was used of a helper in the church, it was not to suggest he was to be the mere slave of any who may demand his services, but to suggest the type of service entrusted to him. The deacons were to relieve the elders of minor duties and to allow them get on with their chief responsibilities. As "the seven" helped the apostles, so the deacons must help the elders in their work of maintaining the high standard of the church. From the qualifications Paul demanded in men to be selected as deacons, he recognised the office to be of great importance. Since the eldership and the diaconate are so closely identified in the quality of the character required of those who serve in such offices and in the importance of the work they are expected to perform,

those who are called to be deacons occupy a position in the life of the church that is of great importance and ought never to be under-estimated.

Paul urged that only men above reproach ought to be called to serve as deacons. They must not be tale-bearers or addicted to drink; they must be honest. Above all, they must hold fast to the Christian faith with a pure conscience. The domestic life of such brethren must be an example. Only those who have already proved themselves worthy ought to be appointed deacons.

Since the life of a local church will not rise higher than the spiritual quality of those who exercise spiritual oversight over the congregation, the effectiveness of the church's ministry in a district depends largely upon those appointed to serve as elders and deacons. It may also be said that where the church stands high in the spiritual leadership of a community, the



Paul Instructs Churches by Letter.

officers of that church "win a good position for themselves as well as great freedom in the faith of Christ Jesus" (1 Tim. 3: 13, Moffatt).

The duties of a diaconate in a church to-day vary with local circumstances. It seems obvious that the church's financial responsibilities must be in the care of deacons. The oversight of the church buildings and the general cleanliness of approaches and interior are their concern. Preparation of building for church services will not be neglected. By their general assistance they will see that, as far as their duty requires, all things in the services are performed decently and in order. In every way possible they are expected to co-operate and support the preaching and teaching elders in their work of leading the worship of the congregation.

In the New Testament churches there were women who served as deaconesses. Phœbe was a deaconess in the church at Cenchreæ. There are several passages suggesting that certain women were given responsibilities in the ministry of the church. It was associated with the benevolent needs of others and was practical (Rom. 16: 2; 1 Tim. 5: 10). Many duties can be fulfilled effectively only by qualified women, and the church wisely accepts their assistance.

The full ministry of the church can be fulfilled within the world only as various Christian responsibilities are carried out well. Preaching and teaching are effective when the whole church functions as a whole—that is, when elders, deacons, deaconesses and church members fulfil their various duties well. We believe this simple form of church government is still able to give effective guidance to the church in modern days. The best organisation will not be effective, however, unless there is the will to serve in the hearts of every servant of the Lord. Whatever duty has been given us, let us do it well, and thus to the glory of the Lord and to his church.

Uniting the Church in Truth

Alan Elliott, M.A., B.Sc., Dip.Ed., of Western Australia, urges
the necessity of restoring the unity of the Christian church.

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer bought
With his own precious blood."

THE church is the greatest institution of all time. In nature, outward appearance and organisation, it is human, but in origin the church is divine, and in this respect is unique. Two important aspects of the church reveal themselves on inspection. On the one hand there is the visible, temporal church, the organised body of the avowed followers of Christ, while on the other hand there is the church invisible, universal, eternal. It is made up of all those who have belonged to Christ right down the centuries to the present age—those of whom he said, "I am the good Shepherd and know my sheep and am known of mine" (John 10: 14).

This invisible church is difficult to visualise, but its significance is seen more particularly in its relation to the invisible Christ, its head and centre. This is exemplified in Hebrews 11, where Moses is depicted as one of this great host in that he "endured, as seeing him who is invisible" (Heb. 11: 27). The faith of the invisible church, too, is like unto that of Abraham, who saw by the eye of faith a "city which hath foundations, whose builder and maker is God," while again such faith is hinted at by Jesus, when in addressing Thomas he said: "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed" (John 20: 29).

1. The Church and the Churches

Though at first sight it may not be apparent, there is a vast difference between the church and the churches. The so-called churches or denominational bodies have come into existence as a direct result of division. The history of the Christian church points all too plainly to the fact that again and again Christ's followers, the very members of his body, have been divided through opinions of men which have been contrary to the word of God. So often men have preferred creeds and statements of faith of their own fashioning, in many cases involved and confusing, to the simple life-giving word of the living God. Fierce arguments and bitter contentions over minor differences of opinion have literally rent the church asunder. The outcome of all this has been the formation of numerous groups, earnest and conscientious in their belief and witness to the truth as they see it—but comparatively impotent because of their divisive nature.

Yet in the last analysis, it is not too much to say that the things which divide Christian people are far less than the things which they have in common. Surely then, in these days, when perhaps more than at any other time in history the people of God need to stand together, it is our duty to seek a common ground of belief and practice.

2. Reasons for Lack of Unity

Perhaps it will be illuminating to investigate the reasons for the divisions in the church. The church of the New Testament seems to have been left completely out of many of the modern systems which masquerade under the guise of the church to-day. Why is this?

(a) Firstly, misinterpretation of the scripture may be cited as one reason for cleavages among believers. Strongly opinionated men

have, often quite honestly and unwittingly, interpreted God's word in a way which seemed most convenient to them irrespective of the facts. This has made the position of those who appeal for scriptural authority doubly difficult. Without an appeal to the general consensus of scholarly opinion, reasonable interpretation of the word will never find universal acceptance.

The church, as the assembly of Christ's chosen followers, was set apart for his service. Both Hellenist and Hebrew conceptions have tremendously influenced the trend of Christendom towards ecclesiasticism with all its attendant pomp and ceremony and its hierarchy of priests and prelates. Yet this is absolutely contrary to the spirit of the simple teaching of the New Testament. The New Testament acknowledges no stained-glass window saints. All the followers of the Master are his saints. Paul, for example, refers to "all the saints which are in Achaia" (2 Cor. 1: 1). Neither does the New Testament countenance any special priestly caste. We are all priests in the holy separated priesthood of Jesus Christ, our great High Priest.

(b) In the second place, national character and political outlook have combined to play a large part in the affairs of the church, particularly in the English-speaking world, where divisions are most noticeable. The majority of the European nations appear to view religion "en masse," with the result that there have grown up national churches, pretty well confined within and determined by national barriers. For instance, Italy, France, Spain and a fairly well defined proportion of Central Europe and the Balkans are decidedly Roman Catholic. Germany and the Scandinavian countries are predominantly Lutheran, each with national organisations. Russia and Greece, however, belong in the main to the Eastern or Greek Orthodox church.

The English-speaking world, however, including Britain, the Dominions and the United States of America, has originated from diversified racial branches, and has inherited a deep and abiding love of liberty of conscience. The freedom of worship for which the pilgrims voyaged overseas in the "Mayflower" has been highly prized. So parallel with our awakening political consciousness there has developed a corresponding religious consciousness—an individual way of thought and a firm belief in the right of private interpretation in all matters concerning religion. The outcome of this was, first of all, the Reformation or cleavage from Rome, which though it started in Germany, undoubtedly had its greatest triumph in England. Then followed the rise of the nonconformist movement in which most of the free churches had their origin. The Englishman's love of party names in the political arena has been automatically transferred to the religious sphere also. The ultimate end of all this has been the multitudinous variety of small sects and cults which have arisen in modern times, and which seem to have been particularly prolific in America.

(c) Thirdly, the most insidious of all the causes of division in the church is pride. The stubborn pride of man, linked with his innate love of worldliness and temporal power, has been responsible for much that is unchristlike in the system of pseudo-Christianity which often enough passes for the real thing. The pride of man has exalted not merely the office but the person of the "minister," whereas Christ obviously thought of one who ministered as

one who served. It was with this in mind that he washed the disciples' feet. This is the same spirit of humility of which Peter writes: "Be subject one to another, and be clothed with humility (tapeinophrosune) for God resisteth the proud and giveth grace to the humble" (1 Pet. 5: 5). The original of our word deacon literally means "through the dust" (dia-through, konis-dust), that is, one who, in eastern countries especially, is a servant. "Episcopos," rendered variously "overseer" or "bishop," is the superintendent of the flock, but as such he is a humble servant of Christ, a chosen vessel caring for the weaker members. Similarly the elders (presbuteroi) were chosen for leadership because of their humility and kindly charity as well as for their ability in expounding the word. Thus the bishops or elders (always in the plural and interchangeable in the N.T., signifying the same office) were humble men, servants and shepherds of the Lord's flock.

How far short of this noble standard the many orders of clerics of our own day have fallen! In their pride men have strutted for position and have striven for pre-eminence, and the church for which Christ died has been left torn and bleeding at their hands. Against all this, the Restoration Movement has stood four-square for a united return of all believers to the old paths of the original New Testament church.

3. The Invisible Bond

The outward lack of unity on the part of the church originally led the early pioneers of the Restoration Movement to preach and pray for a return of all Christians to the New Testament way of life and doctrine, the New Testament faith and practice. "The disciples were called Christians first at Antioch" (Acts 11: 26). Surely, then, it is not too much to hope that Christ's disciples of our own day will be just as delighted as were those believers of the first century to wear his name and to forsake all other names. But it is not enough to be "Christians only" merely in name—we must also be "Christians only" in spirit so that Christ's great intercessory prayer "That they all may be one" may really come to pass. And this is just where the concept of the great church invisible comes in. Most of us believe that this invisible bond of fellowship does exist, but only too often "the spirit is willing but the flesh is weak." In other words, there is an urgent need for a greater outward manifestation of that inner spiritual oneness, that by a real and vital unity we may be able collectively to translate the fundamentals of the common faith into our daily living and thinking.

All active earnest Christians of to-day have a common bond with that vast invisible host—that mighty mystic "cloud of witnesses" that has gone on before. Well might we blend our voices in harmony as we sing:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

All the great "intangibles" of life are invisible. Love, truth, force, hope—and the rest—though we cannot touch and handle them, these are the great unseen powers that move the world. The evidences of their existence are all about us, but they themselves are indefinable. It is even so with the invisible bond of spiritual power. But this is no excuse for Christians to remain in apathy regarding the manifestation of an outward practical unity. On the contrary, it is a challenge to us all to endeavor to express the spiritual unity we feel in a more vivid and tangible

(Continued on opposite page)

What is Revival?

A. R. Pigdon, of South Australia, brings to a close a series of articles on need of awakening church to renewed interest in saving a sinful generation.



A. R. Pigdon.

MANY times during the history of the church, seasons of revival have been experienced that have brought new life and vigor wherever their influence has extended. The church has been cleansed of worldliness and compromise; sinners have been converted and a fresh wave of missionary zeal has led to new advances for the kingdom of God.

No Christian can read of these times of blessing without realising how much the church needs such a revival to-day. Church work to-day is hard, converts are few, prayer life is low, and worldliness, compromise and indifference are preventing the Spirit of God from performing his gracious work of conviction and conversion.

Old-time Revival Needed

It is not to be wondered at, then, that there is a growing desire for an old-time revival to come, with its cleansing and revitalising touch upon the church of to-day. It has been suggested by some that revival is not possible now because we seem to be drawing near to the time of the Lord's return, and that a falling away must precede his coming. If that be so, that only makes revival the more necessary and urgent—if we give the proper meaning to the word revival. Revival can only be properly applied to Christians. Revive means to bring to life again or to intensify the life already in existence. It can therefore only be properly applied to the spiritually alive. The revival of God's people has always resulted in the conviction and the conversion of sinners, and hence the term has come to be applied to periods of great ingathering in the church's history. There has never been a period of great ingathering that has not been preceded by revival of the church itself. We have noted the effect and missed the cause. We saw the spectacular and missed the secret. Did Jesus ever mention his return without urging his disciples to be ready? If the Lord's return is imminent, it is the strongest argument for revival. Every Christian must be urged to awaken out of the sleep of spiritual apathy lest he be unprepared when the bridegroom comes.

Revival is God's Method

One of the astonishing things about the church is its vitality and powers of recuperation. Empires have risen and fallen into decay, but the church, in spite of error and weakness, continues to develop and expand. But its progress has not been uniform. It was launched by a mighty impulse from the Spirit of God at Pentecost, and ever since has experienced seasons of revival which have lifted it out of the decadence into which it has fallen. The Holy Spirit is the life and motivating force within the church. Two of his attributes are love and truth. As error and self-interest have crept into the church, God's Spirit has been put out, and

spiritual power has waned accordingly. Then out of the decadence that resulted some voice has been raised to put away error and restore truth, or to denounce worldliness and restore love to God. Thus cleansing and revival have come, and the life of the church has been renewed. Man's plan for progress has been education. God's method has been revival. Broadly speaking, revivals have been of two types: those which were primarily concerned with the restoration of truth, and those primarily concerned with the restoration of godliness. Luther, Calvin, Brown, and the Campbells were used by God to promote revivals of the former class, while Fox, Zinzendorf, Booth, and the Wesleys were promoters of the latter type. Each had their contribution to make. One is as useful as the other. The church of to-day needs a revival in both truth and godliness.

Evangelism and Revival

The first emphasis among the churches of Christ has been placed upon truth. Even while holding conversion as fundamental, our concise presentation of the necessary steps to salvation has tended to gain assent of the mind rather than a change of heart. We are an evangelistic people, but we need revival within our churches. Evangelism and revival are very different in principle. Evangelism demands little of the church members.

Revival demands everything. Evangelism means intensive effort for a short period. Revival involves a reconsecration of many so that each becomes a living witness, and exerts a constant influence for Christ. In evangelism the churches largely depend on a man. Revival brings dependence on God. In evangelism success generally depends upon the ability of the missionary, but the power of a revival depends upon the consecration and prayer of the whole church. Thank God for our soul winning evangelists, but their work would not be so hard or so necessary if the church which engaged them allowed the Spirit of God to put away all sin, compromise and worldliness out of their midst first.

This distinction between evangelism and revival has been made apparent, reader, in the accounts of past revivals. They were only summaries from books issued by the World-wide Revival Prayer Movement. They serve to show what a mighty force for good a revival is, and that it cannot be paid for in cash like a tent mission, but only by personal surrender of the total personality of every member of the church.

UNITING THE CHURCH IN TRUTH

(Continued from page 354)

form, and so to present a united front based on the simple tenets of the faith—the faith which is, incidentally, the same faith as that of the first century church. Such a united Christian front is the only weapon whereby we may hope to conquer the world in his name, for did not our Saviour give as his reason for the hope that his followers might be one—"that the world may believe that thou hast sent me"?

The challenge resounds in our ears—to endure "as seeing him who is invisible," that the church invisible, universal, might be restored to her original unity. For only a united church will win the world for Christ.

TO BE AVOIDED

Thomas Hagger

IN Christian living there are some things to be avoided as well as some things to be cultivated. The one is as important as the other.

Of course, the gross sins of the flesh are to be avoided, such as drunkenness, fornication and dishonesty. But it is equally important that the sins of disposition should also be avoided, such as bad temper, fault-finding and being disagreeable.

All through the world, starting with our Houses of Parliament, there is the spirit of discord, and a continual watching to find fault in others. Unfortunately this spirit sometimes creeps into the church, where it is more out of place than in the world.

Does not Paul warn us about this very thing when he speaks in Galatians 5: 15 about biting and devouring one another, and suggests that this will tend to destroy spiritual life both in the one biting and devouring and in the one the other seeks to devour?

How unwise, then, for Christians to be on the look out for something to find fault with. Surely there is good to be seen in other Christians, and surely they love truth just as I do. If our energies expended in correcting one another were spent in the service of the Master and of our fellow men, the kingdom of the Messiah would be the more quickly extended, and more and more of those outside the fold would be brought in. There is so much to do along the lines laid down by our Lord in his great commission that there should be no time available to find fault and criticise.

Let us, then, all spend our time in doing the Master's will, and in seeking for the good in each other's actions and words!

Reviving Causes in N.S.W.

*Ethelbert Davis reports on new efforts and plans
being made to evangelise several areas in his State.*

WE were interested to read in a recent issue of "The Australian Christian" the following: "After much prayer and preparation, the table of the Lord was set up in the Masonic Hall, Brisbane-st., Dubbo, N.S.W., on June 2." Records of June, 1887, have this to say: "Many of our readers are aware that Bro. C. T. Forscutt, of Newtown, N.S.W., paid a visit early this month to Dubbo, where he held a week's special services, which resulted in him establishing a church here, consisting of nine members." Eight others made the good confession. The local paper of that



Ethelbert Davis.

day, the "Dispatch," gave a lengthy report of the baptismal service which took place in the Macquarie River. Among other things the report said: "It reminded many of the historical narrative in which John the Baptist had all the people of Jerusalem and Judea come to him to be baptised in the Jordan, 'because there was much water there.'"

Another interesting paragraph in the same paper of a later date reads: "The evangelistic committee which met in Sydney on Good Friday decided to continue the good work in Dubbo, and to send Mr. R. C. Gilmour here for three months." In July of that same year we learn that seven more were baptised. In the November of the same year a meeting was held to welcome Mr. and Mrs. Gilmour and family who had come to permanently reside in the district. During that meeting it was reported that twenty-two had been added to the church in the first seven months.

In 1889 a baptistery was placed in the new meeting hall. Meetings were also being held at Wellington, Geurie and Murrumbidgee. In 1890 the church had decreased to about twenty members, and we learn that not long after the church ceased to exist through removals from the district. For the last half century we have not been represented in that important town. It will be a great thing if a church is established there.

Rockdale

The church at Rockdale has, after long waiting, secured a manse for the preacher. This was dedicated by the conference president, A. C. MacLean. Mrs. Henry, the one remaining foundation member, opened the door of the house. The church at Rockdale was

established in 1887 by the late Mr. McGregor who, some years afterwards, started a church at Merrylands. The church at Rockdale will be holding jubilee services next year.

Church Presented with a Manse

The church at Wollongong has been blessed by a gift of an eight-roomed home by one of the mission converts. Like many more of our churches, the church found housing for the preacher a problem. Mrs. Wyndaham-Jones solved this by giving, free of all cost, a splendid home to be used as a manse. Such a gift calls for recognition by more than the local members.

Dead Church Being Revived

For several years the church at Cessnock, a large mining town, has not been meeting. Some months ago Mr. P. J. Pond was sent by the H.M.C. to see if the church could be revived. Several members have been found and the meetings resumed. Attendances at all meetings are increasing. On the first Sunday two scholars were present at the school;

that number has increased to twenty-two. Mr. Pond is preparing the field for a Hinrichsen-Morris mission later in the year.

Flashes

A splendid block of land at Carringbah has been given to the H.M.C. by a sister interested in starting a church there. This is a suburb likely to go ahead in the near future. Presumably it will not be possible to build for some time.

Several new causes are being held up for lack of building. A permit cannot be had to build in the rapidly developing suburb of Wiley Park, where a mission is planned as soon as it is possible to get a meeting-place.

Similarly a permit to build cannot be obtained by the brethren at Wentworth Falls.

A plan is in hand to erect a chapel at Pendle Hill as soon as a permit and timber are available.

Mr. L. Wylie, from the church at Roma, Qld., has been in Sydney on his way to take up the leadership with the church at Inverell.

Another Queenslander, Mr. A. Clark, from Bundaberg, has accepted a call to the church at Taree, and will be commencing his ministry shortly. Taree is one of the oldest of our churches in this State.

Mr. Stuart Stevens, who has recently commenced a ministry with the church at Hornsby, is finding the work responding encouragingly. Prospects indicate progress in the near future.

Our Young People

W. R. Hibburt

THE HOME IS GOD'S LABORATORY

THE Christian home is God's laboratory; Christian parents are his chief assistants.

The genuinely Christian family is a proving-ground for developing world citizens of tomorrow. To it must fall much of the responsibility for making a just and lasting peace in the world. Psychologists tell us that non-co-operation and belligerent attitudes are ingrained in the child even before he starts school.

Within the Christian home the child can learn to discuss things calmly and without getting angry. He may learn to share in a common life—playing, working, worshipping with others. He may learn from his parents a Christ-like respect for men and women. This attitude will save him later from following men who proclaim a gospel of hatred for other men of different nationality, color or class. Those who in childhood develop such attitudes will be ready when grown to take their places in a world where respect for others, far-reaching co-operation, and democratic discussion have supplanted domination of the weak by the strong, distrust, hatred and fear.

PARENT AND TEACHER CO-OPERATION

A TEACHER should know what the needs and interests of her pupils are. This makes a close co-operation between parents and teacher absolutely necessary. If the child's development is to be guided by parents and teachers working together, it is absolutely necessary that there be friendly and sympathetic understanding between parents and church-school workers. A teacher was talking with a parent who did not understand the plans for her son's class in the Sunday school. The mother said frankly that she did not like some of the things the teacher had done. The teacher was so interested in discovering the mother's point of view that she was hardly



conscious of the adverse criticism. At last the mother said, "I suppose you think I am very frank?" "We could not afford to be anything else," replied the teacher, "when such an important matter is being discussed. We must plan together if we are to discover the best way to help your son." There was no doubt of her sincerity, and the mother was her friend at once.

OF SERVICE TO OTHERS

WE are at our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realise that he sends them to us for the benefit of other men who stand beyond us needing them.—Phillips Brooks.



DEACON UPRIGHT
SAYS:

"Parents are God's privileged ministers."

Island Christians Give Generously

"MORINDA" time was drawing near, and the three of us here at Nduindui were making a last effort to finalise our correspondence and have it ready for mailing when we heard voices outside the door. On going to investigate, we discovered Abey Barney, the head teacher (or elder) here on Aoba, and quite a number of the native council. It took quite a little time to get them into the house. They said that they wanted to talk with us. They shuffled in very sheepishly; some sat on chairs while "Old John" preferred to sit cross-legged on the floor. After a session of small talk in their own tongue, Abey Barney stood up and made a short speech, to the effect that, from time to time, it was the practice of the churches here to make a contribution to the work of the gospel; then he pulled from his pocket a newspaper parcel and a large handkerchief which had silver tied in the corner. While



Abey Barney, head teacher, Nduindui, Aoba, New Hebrides. A splendid type of Christian leader.

struggling to untie the knot, he declared he had brought these men, nine in all, to witness the handing over of the money. Their dark faces just shone with happiness as we opened the parcel. Imagine our surprise and pleasure when we found a large bundle of Australian and American banknotes. When we counted this money, and found such a large amount, £77/15/3 and 77 dollars 60 cents, we felt quite humbled to think that these people would give so generously to the Lord's work. Although the need is so great on these islands, they very unselfishly said that they did not want it earmarked for any special purpose, but leave it to the discretion of the Federal Board. Then, after more talking together, they joined us in supper and thoroughly enjoyed the tea and cakes like children at a Sunday school picnic. After supper we had a short session of prayer of thanksgiving, and concluded with the singing of the Doxology.—J. and D. Smith.

ISLAND BRIEFS

MRS. J. SMITH has continued the good work that Mrs. Finger had to let go on returning to Australia. In one afternoon 62 injections were given for yaws and other cases treated. Since her arrival, nine midwifery

cases have had attention, and other potential mothers on the waiting list.

General work keeps Mr. Smith busy, and outside villages have some attention. First Sunday in the month a combined service is held at Nduindui, whilst on the remaining Sundays all places have services in their own district with the missionary visiting the outside areas as far as possible in rotation.

The film projector has been in use, much to the benefit of the people. Scenes from the life of Christ have been shown with explanatory talks. Some of the leaders have remarked that they understand the gospel better, "seeing the pictures and hearing a talk at the same time." Interest is so keen that some people walked from places ten miles distant to be present.

Mrs. Waterman, who had suffered an attack of neuritis, was fortunate in being able to go to Lolowai for a short vacation, and has returned in much better health. She is busy in school work, but is happy in the work among the children. The island children have been grateful for letters and small parcels from Australia, and have decided they must reciprocate. To this end, they have brought fans, bags, bangles, mats, hats, shells, etc., and asked Mrs. Waterman to pack and address parcels to societies and individuals in Australia. The children also brought money gifts to the value of 30/- to cover postage on parcels. Over 100

parcels have been sent out, so some of our young folk in Australia might have a surprise awaiting them.

As an indication of their missionary spirit, Mrs. Waterman says, "How I love these children." Mr. Smith says on behalf of his wife and himself, "Already we have come to love these people very much, and are very happy here. . . . We feel there is a great work to be done." Such a spirit reflects the spirit of the Master, and must bear fruit in due season.

ANNUAL FINANCES

A SURVEY will be made of the past year's income and expenditure. Again records have been broken. Income was slightly in advance of the previous year, but unparalleled expenditure just allowed Board to meet these extraordinary demands from income received. Forward moves, including buildings and the sending of new workers (probably six), will require £1000 more income than last year, and the distinct possibility of using some reserves held for emergencies. Things that were held back because of the war, and now furloughs falling in groups, will strain our resources. Progress figures for annual offering can hardly be assessed yet, but in view of the above paragraphs, it will be seen that the call for £1000 extra this year has not been overestimated.

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

South Australian News

C. Schwab

The Best Interests of the Public

THE barmen's section of the Liquor Trades Union decided not to work in hotels or in racecourse or football liquor booths on Victory Day. Barmen speakers declared that in view of disturbances likely to occur, it would be in the interests of the public if liquor bars were closed. The men also said that they were entitled to a holiday as well as other sections of the community.

Crusade to Revitalise Religion

To meet the staggering needs of the post-war world, a three years' campaign has been launched by the Methodist church. The immediate aim of the crusade is evangelism within the church. It has been stated that 75,000 of the 130,000 members of the Methodist church in Sth. Australia were considered to have lapsed.

The financial objective of the effort is to raise £50,000—£30,000 for home missions and church extension work, and £10,000 each for a spiritual advance effort, and for a memorial youth centre.

The director of the movement has declared that unless a real evangelism swept the land, recalling people to New Testament Christianity, a plague of godlessness would afflict many generations.

The campaign was launched in 637 churches on a recent Sunday with very keen enthusiasm.

The Rest Home

With an allocation from the Centenary Fund and other gifts, the amount to the credit of the home account is now £2644. Every effort will be made to rapidly increase the funds with a view to realising the objective. There is a keen interest in the scheme. The writer received a donation of £100 from a firm recently. Other substantial amounts have also come to hand.

Evangelism

G. T. Fitzgerald has completed an excellent campaign at Victor Harbour and a brief follow-up effort at Gawler. After a re-visit to Port Pirie, he will be engaged in a big crusade at Murray Bridge. Some forty members have been added to church rolls during our brother's activities, and many others have been greatly helped by his teaching and splendid personal work. The vigorous and consecrated labors of the missionary gain expressions of appreciation from every quarter.

Federal Conference

Every effort is being made to give a very cordial welcome to all delegates and visitors planning to come to Adelaide in September. The hospitality convener, A. McGlasson, has worked with the guidance of his vast experience of war days, and has earned the appreciation of all concerned. It is estimated that over 400 interstate people will be present.

Book Review

The Challenge of Life, by Dr. Oswald J. Smith.

Dr. Smith writes on various themes; some personal experiences, others great facts of the gospel. He writes defensively on several aspects of the Christian faith such as the virgin birth, the Deity of Christ, and the victory of the cross. Two sections deal with "modernism" and "the evolutionary theory." Dr. Smith makes a strong plea for greater interest in the preaching of the gospel in the homelands and in pagan centres in overseas countries. It is an interesting book, giving a glimpse of the life and soul of a great Christian worker. Publishers, Marshall, Morgan & Scott. Price, 7/3; posted, 7/9½.

Here and There

Latest advice of our missionaries is that the Michael family, Miss Foreman and Hariba Waghmodi left Bombay on the "Madura" on July 15.

Victorian contributors of quilts for India who are sending by rail are asked to address J. E. Allan, c/o Thos. Young and Co., Spencer-st., between August 5 and 12.

H. J. Horsell, who for many years served so well as home mission organiser in South Australia, though incapacitated and frail, still takes a live interest in the brotherhood.

Church at Latrobe-terr., Geelong, Vic., enjoyed good meetings on July 21, when Mr. Stirling commenced a special series of addresses. At morning service, three who were baptised previous Thursday evening, were welcomed into fellowship.

In order that parcels of comforts may be sent to Victorian church members still remaining in the forces, the Chaplaincy Committee of churches of Christ is seeking names and addresses. Details should be sent to the secretary, W. W. McDowell, 55 Blackwood-st., Carnegie, S.E.9.

Mr. John Firth, an English missionary from Colombia of the World-wide Evangelisation Crusade, will be in Melbourne for meetings from Aug. 9 to 28, and in Victorian country districts from Aug. 31 to Sept. 23, after which he returns to Melbourne for the Missionary Convention at Nicholas Hall during Show Week.

Attendances at services are being maintained at Camberwell, Vic. On July 14 W. F. Nankivell spoke at both services, and on July 21 A. W. Stephenson conducted evening service. Overseas mission offering reached £51. Miss Ivy Holland died suddenly on July 13, four days after death of her mother. 30 scholars sat for Bible school examination.

Europe is far worse off than most Australians appear to realise, Wm. Agar, in "World Alliance" News-Letter, says. "Throughout its shattered cities and war-torn countryside people are homeless, destitute, living under primitive conditions which centre men's thoughts on food and shelter for to-morrow. Lack of transportation makes relief and reconstruction difficult. But we owe it to our common humanity to help with everything we have."

Distribution of 12,243,355 copies of Bibles, Testaments and portions of the Bible during 1945 is reported by the American Bible Society. The scriptures were circulated in 114 different languages. The average distribution for the preceding decade had been 8,251,197. More than 1,500,000 copies were sent to prisoners of war. The society supplied 1,682,932 copies to displaced persons, to those in liberated areas, and to others as a part of its war emergency programme.

The Waldenses of Italy are the oldest Protestant church in the world to-day. In 1180 Peter Waldo led the little group of believers out of the Church of Rome. For nearly seven centuries the Waldenses, "the slaughtered saints" of Milton's sonnet, weathered bitter persecution in the valleys of the Cottian Alps. To-day there are 93 Waldensian churches or preaching stations in Italy, and they have joined the World Council of Churches which now includes 92 denominations of many lands.—"The Vigilant."

Attendances at morning meeting at Drumcondra, Vic., are satisfactory. Bible school attendances are very encouraging. Offering for overseas missions reached over £11. On July 19 Messrs. Saunders, Long and Dixon visited C.E. Society, and Mr. Saunders presented a much appreciated lantern lecture on College of the Bible. Members from Latrobe-terr. attended, and an offering of £2 was received. Messages, visitation and general oversight by A. H. Pratt are appreciated.

Gordon Nelson, an esteemed officer of the church at Launceston, Tas., died early on July 20. Deepest sympathy is offered church and all who mourn the passing of our brother in Christ.

The Victorian Young People's Department reports that the boys' Explorer Club work in Victoria is in a very healthy condition. 150 boys contested in the winter indoor sports events on Saturday evening, July 13. The awards were: 1st, Springvale; 2nd, Gardiner; 3rd, East Preston. A camp is planned for September school holidays. A number of young men are training for leadership in boys' work under direction of the Y.M.C.A.

A. L. Haddon, M.A., principal of the New Zealand Bible College, is one of the guests to the Centennial Conference, Adelaide, and will de-



A. L. Haddon, M.A.

liver special addresses. Mr. Haddon will represent the New Zealand brotherhood. For many years he has taken a keen interest in church union movements, and was recently honored by being appointed chairman of the New Zealand section of the World Council of Churches.

A Melbourne winter convention is to be held from Aug. 16 to 24 under the auspices of the Mildmay movement. The Mildmay conferences and conventions held in London are world renowned for their high spiritual tone. Mr. E. H. Watson, of Adelaide, and Mr. W. L. Jarvis, of Sydney, have accepted invitations to speak. Mr. H. M. Arrowsmith and Mr. J. O. Sanders (C.I.M.) will be the speakers at missionary gatherings. Lunch hour meetings from 12 p.m. to 2 p.m. will be another feature of the convention. There will be two youth rallies. Meetings will be held at the Collins-st. Baptist church and the Assembly Hall.

The church at Bentleigh, Vic., introduced a new feature into the evening service of July 21 by presenting the gospel through film and sound projector. In response to the advertisement announcing the gospel by way of the screen, a large company filled the chapel. R. J. Anderson introduced the picture entitled "Barabbas" by an appropriate devotional service. At the close he made a gospel appeal to which a married man responded. The service was conducted in a manner to impress the congregation with the spirit of reverence and worship. Many expressions of appreciation indicated that the new venture was a marked success. Plans to improve the range of usefulness of this new method of presenting the gospel are being developed.

VICTORIAN HOME MISSION SECRETARY

At last conference W. Gale retired from position of conference secretary and did not seek re-election. For 19 years, in addition to the duties of this office, he had faithfully served the Home Missionary Department as secretary and organiser.

The pressure of duties and health compelled Mr. Gale recently to inform the committee of his desire to be relieved of his office, but he also, at the same time, expressed his willingness to serve the committee in any capacity required.

Due to the relief obtained by R. Enniss, secretary, and Miss F. Haines, assistant secretary, administering conference duties, the committee invited and urged Mr. Gale to continue to be responsible for home missionary enterprise until many of the difficulties outside the control of the department are overcome.

The committee are grateful to Mr. Gale for his co-operation in accepting the invitation, and also thank Mr. Enniss and Miss Haines for the relief obtained. We look forward to an even greater measure of support by our brotherhood to home missions, the heart of our work.—A. W. Cleland, chairman, Victorian Home Missionary Department.

FOOD FOR BRITAIN

The first shipment of food parcels from churches of Christ in Victoria is expected to leave Melbourne almost immediately. In response to the appeal to the churches by the Social Service Department, 730 parcels have been received. These have been packed by the committee and the Women's Auxiliary into 45 cases, which have been consigned to "J. Clague, Churches of Christ Social Service, 61 Bannerman-rd., Leicester, Ministry of Food Supply Centre, freight free by arrangement with the Ministry of Food." The total gross weight of the consignment approximated 3 tons 3 cwt., nett weight 2 tons 6 cwt. Cost value nearly £300. The cost of freight saved the senders of parcels approximately £125. Forward advice has been sent to Mr. Clague to assist him in making immediate distribution. Each parcel contains the name and address of the sender with a Christian greeting, and replies may be expected in due course.

Experience has proved the advisability, as far as possible, of sending cash instead of parcels to the Victorian Social Service Department. Such a policy insures uniformity of goods, weight, and size of parcels, and enables purchases to be made at wholesale rates.

The committee desires to express thanks to all churches and individuals who sent money or parcels, and all who in any way co-operated to make such a splendid result possible.—Will. H. Clay, secretary.

ADDRESSES

Geo. St. J. Outlaw (secretary Fullarton church, S.A.)—3 Cedar-ave., Glenunga.

W. H. Parker (secretary North Croydon church, S.A.)—15 Rodney-st., Woodville. Phone, M7830.

GLADIOLI BULBS

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The Australian Christian

News of the Churches

Tasmania

Mole Creek.—On July 7 Mr. Edmunds, of Invermay, conducted services at Caveside and Mole Creek. Mr. Sulzburger kindly gave use of his car for this visit. Church appreciated a visit from Mr. and Mrs. Grainger during June.

Western Australia

Perth.—Offering for overseas missions reached £74. Young Women's Fellowship had a profitable "bring and buy" afternoon. On morning of July 14, congratulations were extended to Mr. Davidson on his 90th birthday. A talk by R. Raymond was helpful. At 5 p.m. young people had a basket tea and an hour of happy fellowship. Evening service was broadcast. D. Stevens rendered a solo. Scripture passages were read by Alan Cook, Frank Clark, J. K. Robinson preached.

Kalgoorlie.—Walter Betts, of Methodist Mission, Fitzroy, Vic., recently gave an inspiring address. There has been marked increase in attendance at pre-gospel and midweek prayer meetings. Morning services of late have been inspiring, and both morning and evening services have been well attended. All auxiliaries are doing well. Attendances at Bible school are increasing, 229 being present on July 14. School has won shield this year for sixth year in succession in State increase and attendance campaign, Div. 1.

Victoria Park.—Among visiting speakers for past month were G. Ewers and J. K. Robinson, while B. Wesley conducted gospel service on June 2 in absence of Mr. Elliott, who was visiting Northam church. All auxiliaries, including Ladies' Guild, choir, and Endeavor societies, report good progress. Miss Gwen Wells is home from College of Bible, and is taking her old place in work among young people. The local church paper, "The Torch," is finding its way into many homes in district, and Bible reading and teaching campaign, based on Book of Acts during the month of July, is proving very helpful.

Subiaco.—Both gatherings of church on June 30 were addressed by R. Raymond. Preceding evening meeting, some 40 Bible school teachers and senior scholars united for tea and discussed anniversary. During preceding week Boys' Club had an enjoyable debate. Girls' Club assisted, with a concert, North Fremantle church. Adult and senior Bible school classes went to hear Lt.-Gen. Dobbie on July 5 and 7. Bible school came second in I. and A. Campaign, Div. 1, with a nett increase of 41 scholars, making present enrolment 189. Girls' Club obtained an instructress from National Fitness Council. G. Smith has been appointed secretary of Y.P.S.C.E.; E. Gough and Miss B. McIlwraith assistant superintendents of I.C.E. On July 13, young people combined in a social evening with young people of other Protestant churches in district. J. K. Robinson gave morning address on July 14. In afternoon 33 Bible school scholars sat for scripture examination. R. Raymond preached at night.

Queensland

Roma.—On July 14 the church was pleased to have fellowship with H. Finger, who spoke at morning service and conducted gospel service at night. A feature of night service is a bright song service preceding gospel meeting. To encourage scholars of school to remain for worship service in morning, a Church Attendance League has been established. Val. Pitt-

man is at present a patient in Intermediate Hospital in Brisbane following operation. The safe arrival home of Mr. Shrader, after a lengthy period of illness in Brisbane and Toowoomba, is reported with pleasure.

Gympie District.—Varied activities have included a C.E. consecration meeting, when Baptist society visited. This was followed by a united youth rally in Gympie town hall on July 6, and on July 8 Rossmount C.E. celebrated first anniversary with a successful social. On the Sunday this anniversary was continued with a splendid youth service conducted entirely by Endeavorers. Several scholars from both schools sat for annual examination. Since last report E. Trudgian, E. J. Kernick, J. McLellan and C. Kimber have conducted services throughout district. Church expresses sympathy with W. H. Runge, whose aged mother recently passed away in Melbourne; with Mrs. R. Edmonds, whose aged father, Mr. Marsh, died in Gympie Hospital, and with Mrs. M. Buchanan, whose father was called home at Toowoomba.

East Ipswich.—For services rendered whilst the church was without a preacher, Mr. Feldhahn was presented with a reference Bible. The young people spent a happy outing with a number of young people from Albion church in a mystery hike at Redbank. Sickness and cold have affected meetings, but services are well maintained. Mr. and Mrs. P. Green by restoration and Mr. Waldron, of Roma, Mrs. Griffiths (nee Rosenberg), of Ma Ma Creek, Sister Abbott, of Boonah, by transfers, have been received into fellowship. Half-yearly offering for manse fund reached over £35. Overseas mission offering has reached £14/10/-, being a big advance on past years. Despite power restrictions evening services are conducted by aid of two 300 candle power lanterns. Ross Green, a senior Bible school scholar, confessed Christ on July 6 after a splendid address by Mr. Burgin. A morning tea, conducted by Mrs. A. Machin, of Ladies' Guild, at her home, raised over £10 for the manse furniture fund.

South Australia

Kilburn.—Despite much sickness, 49 attended 10 a.m. Bible school on July 14, including three new scholars. Scholars enrolled now total 86, and cradle roll 36. At 11 a.m. service A. E. Brown addressed 12 adults and 21 children. Second of four special Sunday night gospel services proved worthwhile, when 23 appreciated A. E. Brown's address, and sacred community singing led by A. McEwan. F. Stone sang an appropriate solo.

Berri-Winkie.—Meetings have shown improved attendance. Two young people made good confession at gospel meeting on June 30. At annual business meeting on July 11, following were elected deacons: L. Chapple, W. A. Hunt, C. Williams, A. Crook, W. Rowan, A. Chapple, A. Harris, A. D. Gray, H. Solly. A Bible was presented to Mr. Tucker in recognition of six years' service as treasurer. A number of visitors attended gospel service on July 14, when Mr. Marshall preached. Two who had decided for Christ were baptised.

Unley.—Monthly parade of clubs and auxiliaries was held at evening service on July 7. This was followed by after-church song fellowship in kindergarten room. Mrs. Bawden has passed away, and sympathy is extended to relatives. Mr. Norris spoke at annual meeting of Mission Band on July 10. Mrs. Rich and H. R. Taylor have been ill. Unley representatives at Boys' Club Leaders' Conference at Mt. Lofty were Stan. Hockley, Keith Lovell, Doug. Lawrence and Len Jessup. Collection for foreign missions was £206.

Cowandilla.—Mr. R. Burrows was visiting speaker on July 14. Mrs. Burrows gave an interesting talk to Endeavorers on her experiences in Bolivia, and sang a solo at morning service, when Mr. Burrows showed lantern slides dealing with their work and with life of natives of Bolivia. Sunday school is training for anniversary under leadership of Mr. Strudwick. On July 17 Boys' K.S.P. Club held a picture evening to raise funds for Christian Guest Home. Mrs. Hossack, who underwent a serious operation, is recovering satisfactorily. Youth auxiliaries are in good heart.

Adelaide (Grote-st.).—On July 3, Miss F. Cameron at midweek meeting gave an address on mission work in India. F.M. offering is £127 to date. Ladies' Mission Band, under leading of Mrs. Beiler, handed in £41 towards offering, collected during year. J. Roberts is in Royal Adelaide Hospital, recovering after operation. Miss Cant is able to attend meetings after indisposition. Sickness has affected attendances. Boys' Club has been started under leadership of C. Wood, with Rex Clarke instructor. On July 14 Miss E. Cornelius was received into fellowship by letter from Kadina. On July 21, Mr. Beiler spoke at both services.

Prospect.—Work is progressing under ministry of R. Vincent; good attendances at all services. On Saturday a party formed a busy bee and went to Sandy Creek, dismantled an army hut, and brought it to Prospect, where it will be assembled as a school hall. During day 42 men and several ladies carried out this work. Services on July 14 were conducted by R. Vincent. Good attendance in morning, when fellowship was enjoyed with visitors. In evening members of Loyal Orange Lodge held a church parade, when Mr. Fitzgerald was speaker; 150 were present, including Mayor and Mayoress (Mr. and Mrs. Stevens), and members of Council.

Queenstown.—A visit from A. Anderson during month in interests of overseas missions was appreciated. Addresses were also given by W. C. Brooker, J. Hall, G. A. Foote and G. C. Purdie. Overseas mission offering is highest for some years, mainly through a splendid effort by young people. Bible school gave £10/16/- and kindergarten £4, bringing full amount to £37/2/-. Sisters' Bright Hour meeting is held each month with a pleasant afternoon. Mrs. Russell visited and gave address at July meeting. Seven scholars sat for scripture examination. J.C.E. and Girls' Club held a successful concert, proceeds being divided for their own work. Two elderly members, J. Burls, 57 years a member, and Mrs. Cooper, have passed away; and Bruce Curtin, grandson of Mrs. Trevilyan, has fallen asleep following a long illness. Mrs. Foy has recovered after illness.

Croydon.—Annual business meeting of church was held on July 10. After faithful service as acting church secretary, G. S. Bartlett resigned. C. Frederick also resigned as church treasurer. Both offices have been filled by W. H. Parker and C. Brand respectively. Church anniversary services were held on July 14. D. Lawrie presided over a gathering of 147, which was planned as a family service, and at which a presentation of a bouquet was made to Mrs. T. Bartlett, who was attended by nine of her sons and daughters. In presenting the bouquet Mr. Banks paid a beautiful tribute to the service given to church and auxiliaries by the Bartlett family. K. A. Jones (conference president) gave an inspiring address. F. G. Banks was speaker at night. Anthems were rendered by choir, and a quartette and solo were features of evening service. Anniversary service was continued on July 17. In an excellent report of activities of church, 1945-46, acting secretary dealt with encouraging results achieved during year. All auxiliaries are working with enthusiasm. Preparations are in progress for welcome home meetings to returned Servicemen.

Victoria

Emerald.—On July 14 F. N. Warn, of Upwey, continued his short ministry. On 13th a working bee commenced felling trees on site for manse.

Geelong.—There was a good attendance at breaking of bread service on July 14. Twenty-six scholars sat for the annual Bible school examination. Offering for overseas missions has reached £23/3/-.

Hawthorn.—Robert Frankish was received into fellowship, following faith and baptism, also Mrs. Green by letter from Maryborough. Visiting speakers in recent days have been Chas. Page, W. W. Baird, Chas. Cole and Mr. Stiles Heath (for Local Option).

Middle Park.—On July 7 Mr. Hart preached the gospel. Mr. Randall and Mr. Fisher were speakers on July 14 and 21. Mr. Randall's addresses at midweek prayer meetings are instructive and interesting. Mrs. Houghton is progressing well after operation.

Newmarket.—On July 7, Mr. Warne, of Kew, presided in morning and Mr. Allison gave the address. Mr. Allison addressed both services on July 14. Sympathy of church is extended to Mr. and Mrs. Neil in the loss of their mother, a member of the church for many years.

Ascot Vale.—Mission Band held 20th anniversary on July 10. A number of other churches were represented. Mrs. Kershaw's talk on flowers was enjoyed. A birthday cake was donated by Mrs. Rose. July 7 offering is £10 to date. Young people's fellowship club took evening service and rendered two items in choir, conducted by Mr. McAlpine.

Hartwell.—Mr. Robinson's addresses are greatly appreciated. Bible school efficiency campaign, which lasted for 18 weeks, saw high average attendance maintained. 27 scholars sat for scripture examination on July 14. On July 7 Dick Leyton, a Bible school scholar, confessed Christ, and was baptised following week. Church has been saddened by news of death of Mrs. Aisbett whilst in Queensland.

Melbourne (Swanston-st.).—On June 30, as a preliminary to offering for overseas missions, C. B. Nance-Kivell exchanged with C. G. Taylor, of Lygon-st. Overseas mission offering has reached approximately £40. First meeting of a young people's group was held on July 17, when about 40 were present. All recent meetings have been addressed by C. B. Nance-Kivell, who was assisted in broadcast on evening of July 21 by A. Wilson.

Balwyn.—At close of Mr. Hurren's address on June 30, two young men made the good confession. They were baptised on July 7, and have been welcomed into fellowship. On July 14 J. Baker gave the gospel address to an appreciative audience. A special meeting of church was held on July 17, at which it was decided to erect a preacher's home on land adjacent to chapel. Plans and specifications are being prepared. During past few weeks a number of members have been called to part with loved ones. Sympathy has been extended to those who have suffered loss. The serious illness of Mrs. John Smith is reported with regret.

Lower Heytesbury.—Church extends sympathy to Mr. Power, Bill and Max in the loss of a devoted wife and mother. The large attendance at chapel and funeral bore testimony to her Christian character. Meeting at Timboon on June 16 was well attended, several non-members being present. On July 7 Mr. Malins (Port Campbell Baptist minister) exchanged pulpits with Mr. Weir, whose address was appreciated by the Baptists. Mr. Malins brought a fine solo and a message of encouragement. A large congregation listened to his sermon. Sunday school at Curdies has 18 children enrolled, and good work is thus being done. Miss Norma McDonald was baptised in Warrnambool on June 30 by T. V. Weir.

Mildura.—Attendances at all services are well maintained, especially at morning worship. Women's Mission Band has new members. £54 has been received for overseas offering. Anne Hortle and Norm Pegg were married on July 10. A few days before a kitchen tea was given in their honor. John Snow, youngest son of the preacher, L. Snow, is still in hospital.

Carlton (Lygon-st.).—Over 50 were present at the Lygon-st.-Swanston-st. monthly fellowship meeting at Swanston-st. hall on July 10. Principal J. D. Northey was speaker. Many letters have been received from recipients expressing thanks for food parcels sent to Britain; another 24 have been sent. A youth fellowship was inaugurated at a dinner and meeting held in lecture hall on July 20. Bright services were held on July 21, C. G. Taylor giving inspiring addresses. Church extends sympathy to the loved ones of Mrs. H. McLeod, who passed away on July 11.

Ormond.—A fine spirit prevails in services. A young man, David McMillan, was baptised on July 7, and a young member of girls' choir, Ann Miller, accepted Christ on July 14. Boys' clubs, Explorers and K.S.P. are settling down nicely under leadership of J. Ritchie and J. K. Martin. G. Evans has been elected a deacon, R. Mitchell auditor. Deaconesses for ensuing year are Sisters Yewdall, Napper, Evans, Henry, Cranley. Betty Martin is back with church after a period away. At conclusion of Mr. Martin's address on July 21, Gwen Patterson, a member of the choir and Bible class, gave herself to Christ.

Maryborough.—C. Young continues a helpful interim ministry, and interest is maintained. A brief devotional service is held at regular monthly meeting of officers. Elders hold regular meetings for prayer and business. Deaconesses have been organised for prayer and service, and are keen to assist. Explorers Club and Phi Betas have held successful birthday parties. To date, F.M. offering is over £16. Fund for new church building is growing. F. Drake's address at a recent Sunday morning service was helpful. Mr. Young's hospital visitation is appreciated by patients at district hospital. Mr. and Mrs. Fish, late of Balwyn, have been received into fellowship. Girls' choir gives splendid service each Sunday night. On July 14 Mr. Young conducted both services, and there was one confession at night.

Bendigo.—On June 30 Temple Day offering was received, and total at present is £65/9/6. A further £25 has been paid off building debt. At morning service on July 7, Mr. Mathieson exchanged pulpits with Mr. Williams, Bendigo Presbyterian church, whose address was appreciated. On July 12, Good Companions' Club held a successful social evening; £10 was raised for purchase of equipment. Church members have been asked to write to sick members who are in various distant hospitals. E. Duus is congratulated on being selected a candidate at coming Federal elections. Ladies' Auxiliary entertained ladies of Baptist church at a social afternoon on July 11. Bendigo C.E. Union held a rally in school hall on July 16, at which Mr. Mathieson gave an address on committee work illustrated with lantern slides.

Bentleigh.—On morning of June 30 Mr. Nicholson (Local Option Alliance) gave an address. Mr. Shaw preached at night. Mr. Anderson was speaker on July 7, Mr. Shaw on July 14. Men's Society held monthly meeting on July 14 in form of a fellowship tea. Three babies have been added to cradle roll. Mrs. Dahl has not been well. Helen Beddome has been ill, but is well again. Mrs. Winston is not well. Mr. and Mrs. Bagley gave an evening to some scholars from Sunday school at which he showed slides of a trip he had overseas. Mr. Anderson delivered a telling address on morning of July 21. At gospel service Mr. Anderson, at a well attended meeting, presented the gospel by way of the screen. Mr. Baensch operated projector—a new machine. At conclusion of an

appeal by Mr. Anderson, Mr. Duffin accepted Christ.

Springvale.—Gospel services continue well attended, with forceful addresses by J. K. Bond. After address on July 14, one young woman decided for Christ. Male quartette sang at this service. On July 7, Mrs. McKinnon was soloist. Explorers journeyed to North Richmond on July 13 for combined indoor sports, and gained highest aggregate points. Practice for S.S. anniversary is in full swing.

Cheltenham.—On July 14, at 11 a.m., Robertson McCue spoke in interests of L.O.A. Members appreciated information, and pledged support. At C.M.S. meeting on July 11, Evan Brough gave an interesting talk on his work as veterinary officer. Bible school reports one new scholar. 15 scholars sat for annual examination. Miss D. Deane has been added to teaching staff. W. Neil is still seriously ill. Mission Band held annual meeting, when new office-bearers were appointed.

West Preston.—One by faith and baptism and one by letter have been received into fellowship. On July 16, welcome home was tendered to returned men and women of Services. Greetings were expressed by Mrs. Withers on behalf of women of church; Mr. Batty, on behalf of Y.P.S.C.E., and Mr. Turnham, on behalf of church. After a short musical programme all were entertained at supper prepared by ladies of church. There have been record attendances at recent morning services.

Thornbury.—On July 14 church commenced first of a series of meetings whereby evening service would attract notice of those who do not attend church regularly. Speaker was the Premier, Mr. John Cain, who gave an inspiring address. D. D. Stewart, the preacher, excelled himself in replying to the Premier. Speaker for July 21 was ex-Flying Officer Peach, who was also replied to by the preacher. On July 13 Explorer Club attended a rally at North Richmond hall. It finished sixth in sporting events.

Dunolly.—C.E. has interesting meetings. Miss N. Treble assists A. J. Mackenzie in leading. On June 30 a "travelling" meeting was held, when homes of elderly members were visited, choruses sung and flowers distributed. Boys' Club and Girls' Fellowship continue. Basketball team is second on list. Help of Mr. Moore, who has been transferred to N.S.W., has been greatly missed. Miss R. Giddings, who a few weeks back commenced training at hospital, underwent an operation last week, and is progressing well. A number of members have been missed at services through sickness. Mrs. Anderson has been admitted into hospital. Mesdames Beasy and Birkett packed five parcels and sent to Indian fields from church. Twelve scholars sat for scripture examination. The work of A. J. Mackenzie is appreciated, his addresses being a help to all.

New South Wales

Enmore.—On evening of July 14, E. C. Hinrichsen's talk on what he saw in Russia attracted very good audience. One young man made the confession. On previous Sunday a married woman decided for Christ. The work is very bright. It is hoped that trams will soon be running again on Sundays, when plans for a forward move will be put into operation.

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The Australian Christian

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July 24, 1946

A THREAT TO RELIGIOUS LIBERTY IN INDIA

The National Missionary Council is concerned about the serious developments in India as they affect the liberty of the Christian church. In view of this situation a Day of Prayer for India is being planned for Aug. 2, in the Baptist Church, Collins-st., Melbourne. The following statements from a recent article by Mr. E. F. Weller, in "The National Christian Council Review," indicate the problems facing the church in India.

"IN the State of Raigahr, any 'person wishing to change his religion has to submit an application in a prescribed form to the special office deputed to deal with such cases. On receipt of the application, the officer will investigate the matter, and if satisfied that it is a case of genuine conversion, he grants a certificate of conversion which becomes valid fifteen days from the date of issue.

"If any person is found guilty of misrepresentation, fraud, intimidation, coercion or undue influence, in connection with any case of conversion, then that person is liable to punishment. General preaching for purposes of conversion is unauthorised.

"In Patna State, 'a person wishing to change his religion has to file an affidavit before the Registrar of Conversions. In order to satisfy himself that such a person, in offering to file an affidavit, is acting of his own free will and accord, the registrar can order an inquiry into the matter. If he is satisfied that the case is genuine, he can, on the payment of one rupee, certify that the affidavit has been filed. A minor, i.e., a person below the age of 21 years, cannot make an affidavit."

"The section which is open to the greatest objection is the one which deals with the custody of children. When one of the parents of a minor becomes a convert to another religion, such a minor shall be left in the custody of the parent who remains unconverted. If an only surviving parent or both parents are converted, the father's kinsmen, and failing that, the mother's kinsmen, shall be given the opportunity of taking the children into their custody. If the only surviving parent, who has become a convert, happens to be the mother of a minor, and neither the father's nor the mother's kinsmen are forthcoming to take such a minor into their custody, he shall not be entrusted to his converted mother, if, in the interests of morality and public policy, it is considered desirable to wean him from her, in which case the minor may be kept in a recognised orphanage or charitable asylum till he attains his majority.

"The standpoint of the Act is that the religion of any person shall be presumed to be that in which he was born, and officially he cannot change his religion until he attains the age of 21 years."

Commenting on this article, the Baptist Foreign Mission magazine says:

"The effect of this legislation regarding minors can only be a very strong deterrent to parents of such from becoming converts, for the penalty would be the loss of their children. The tendency would be thus to restrict conversions to persons over middle age. Whilst the policy of the Indian Congress includes religious liberty, its interpretation of such may not be what residents of British countries understand as religious liberty."

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"God's Plan for the Jew," by John Wilkinson. 6/- (6/2).

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BIRTHS

BARRETT.—On July 10, in Tara General Hospital, to Walter and Laura Barrett—a daughter (May Elizabeth). A sister for Grace. Both well.

SKILLICORN (Morrall).—On July 19, at Brighton Community Hospital, to Ruth and Keith—a son (Robert Ashley). Both well.

WEBSTER.—On July 16, at "Rosehill," Bentleigh, to Mr. and Mrs. Webster—a son (Graeme). Both well.

DEATHS

HOLLAND.—On July 13 (suddenly), Ivy, loved Christian friend of L. Robertson. Asleep in Jesus, whom she so faithfully served. Sadly missed.

WILLIAMS.—On June 14, at his residence, 25 Pendle-st., Box Hill, Frederick Hilton, loving husband of Elsie, and loved father of Hilton and Fred.

"Resting where no shadows fall,
In perfect peace he awaits us all."

IN MEMORIAM

BROWNRIGG.—Cherished memories of our dearly loved only son, Arthur J., who departed this life July 30, 1937, for higher service. Memories.

CLARK.—In loving memory of my dear mother, Martha Clark, whom God called home July 10, 1945. Always remembered by her loving children.

DOWNING.—In cherished memory of my dear brother, William Henry, who passed away July 16, 1945. "It is only 'til he come."—Inserted by his loving sister Rose.

GRAHAM.—In treasured memory of our devoted mother, who passed away July 27, 1943; also our much loved father, Feb. 13, 1928. Ever remembered.—Inserted by their son and daughters, 100 Kent-st., Richmond.

LEGG.—In loving memory of my darling daughter, Ruth Eileen, who passed to her eternal rest on July 25, 1945. Dad's "dearest and best."

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."
—H. Legg, Oakleigh.

LEGG.—In treasured memory of our dear sister Ruth, who, after much suffering, was called to rest on July 25, 1945.

'Tis a year to-day since God in his love
Called you, dear Ruth, to his home above.
He thought a life so sweet and pure
Was far too good for this world of care.
So he took you, dear, to that heavenly shore
Where pain and sorrow are no more.
Tho' we're parted a while, "until he come,"
We shall meet again in our Father's home.
What a gathering and rejoicing that will be.
We do miss you, darling.

—Mildred and Arthur Ashley.

LEWIS.—In loving memory of my dear husband, David Alfred Lewis, called home July 26, 1939.

He clung to the old rugged cross, and has
now laid it down for a crown.
—Inserted by his wife, Priscilla Lewis.

WALMSLEY.—July 26, 1945. In treasured memory of our darling little son, David.

"In death we live, as well as life,
If thine in death we be."

WALMSLEY.—In loving memory of our little grandson and nephew, David, who passed away suddenly on July 26, 1945, aged eight months. Darling little David, always in our thoughts. Ever remembered by his grandmother, L. Reeve, uncles and aunts Morry, Doris, Bill, Joan, George and Emily.

THANKS

Mrs. Stewart and sons wish to thank relatives and friends for kind expressions of sympathy, floral tributes, etc., in their recent sad bereavement.

—69 McPherson-st., Moonee Ponds.

COMING EVENTS

AUGUST 2.—Women's Conference Executive Council will meet in Swanston-st. lecture hall at 2 p.m. Leader of devotions, Mrs. J. Bond. Speaker, Mr. J. Wiltshire, of State Aborigine Committee. Next meeting to be held on August 30.

RESERVOIR (EPPING RD.),

12th ANNIVERSARY SERVICES,

SUNDAY, JULY 28.

Morning worship at 11 o'clock. All members present. Speaker, Mr. F. B. Alcorn.

Pleasant Sunday afternoon, 3 o'clock. Speaker, F. E. Buckingham. Musical items.

Evening service, 7 o'clock. Address by B. J. Combridge, president conference. Special singing by choir.

HAWTHORN (VIC.),

LORD'S DAY, AUGUST 4, 1946,

HOME-COMING SERVICES

to celebrate

73rd CHURCH ANNIVERSARY and DIAMOND JUBILEE

of opening of Glenferrie-rd. Chapel.

11 a.m., Mr. B. J. Combridge, president of conference.

3 p.m., P.S.A. Mr. F. L. Edmunds, M.L.A., subject, "The Future of Our Faith." Malvern Amateur Orchestral Society. Soloist, Miss Iris Atkins.

7 p.m., Mr. J. E. Allan. Soloist, Miss Frances Cowper.

Past members, Bible school scholars, and friends cordially invited to be present. Hospitality provided for visitors. R.S.V.P. by July 30.

—S. Smith, sec., 21 Wiseman-st., Hawthorn East, E.3.

FAIRFIELD CHURCH.

HOME-COMING SERVICES,

AUGUST 25.

11 a.m., Mr. Alec Wilson.

3 p.m., Mr. B. J. Combridge, conference president.

7 p.m., Mr. T. A. Fitzgerald.

Hospitality provided.

DRUMCONDRA CHURCH OF CHRIST, GEELONG,

21st ANNIVERSARY AND HOME-COMING.

Guest speaker, Mr. Russell A. Banks.

Saturday, 6 p.m., Welcome tea with programme to follow.

Sunday, 11 a.m., Lord's Supper (Thanksgiving Offering).

3 p.m., Special Youth Service.

7 p.m., Gospel Meeting.

Past members specially invited.

For accommodation write R. E. Tattersall,
1 Lascelles-ave., Manifold Heights, Geelong.

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.).

DISUNITY

WE must seek the cause of disunity before we can provide a remedy. E. L. Williams, in his article, "Pillars of Unity," says the cause of disunity might be with us, "that it is we ourselves who may have departed from the genius of our movement." It might be so. Physician, then, heal thyself! The Lord himself and his apostles gave to us the genius of this first church—sovereign truths, Luke says, that must surely be believed among us that the spirit of unity might be preserved in the bond of peace. It must be admitted that the differences between churches are doctrinal and they are deeply rooted. The "basis" for Christian unity is written indelibly in Eph. 4: 6, "There is one God," Paul says. But many of our preachers preach a trinity of Gods. This immediately divides from us thousands of unitarian believers throughout the world who stand four-square for the absolute sovereignty and unity of God. There is "one hope," Eph. 4: 4. But the teaching of the "immortality of the soul" cuts asunder any affinity that might be possible with hundreds of second advent believers who believe that immortality is a matter of hope, to be realised at the resurrection and return of our Lord (Rom. 2: 7, 8, 23, 24; Acts 23: 6). The declension is "doctrinal." How can we, as life believers, say "Amen" to sentiments expressed by evangelists or preachers who maintain that five minutes after they die they are alive—a most "incongruous statement" which cuts out the resurrection and the necessity of our Lord's return? There is "one baptism" (Eph. 4: 5). But this great truth is just ignored by the "almost" universal orthodox church of to-day, who quite "lovingly" refer to us as a good orthodox church with a little water added.—W. G. Feary, Ballarat, Vic.

CENTENARY LITERATURE STATEMENTS

THE statement made by A. J. Fisher in his letter in "Australian Christian," 19/6/46, "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," is not altogether correct.

In a letter of explanation and justification, Mr. Fisher is willing to maintain one phrase of the statement, namely, "one of our leading preachers," but is not so definite that he is able to maintain that the preacher "plainly said that the church of Christ began in America just over a century ago."

A re-reading of the fully typed manuscript

from which the sermon was memorised and delivered shows that what the preacher said was, "Churches of Christ belong to a movement that had its origin in the divine conception that the church should manifest unity to the world. This profound conviction was conceived in the heart of a Presbyterian minister named Thomas Campbell in 1807." It was upon those words that Mr. Fisher put the construction, "The church of Christ began in America just over a century ago." Mr. Fisher admits that as the manuscript reads (and the manuscript was read "in masterly style" at the conference!) the statement is safeguarded.

I gather that Mr. Fisher would have been satisfied had there been inserted the words, "The modern restoration" before "movement." Subsequent sentences in the sermon stated plainly and definitely the very idea for which Mr. Fisher is contending.

I regard Mr. Fisher's reference as unfortunate and incorrect, and take this opportunity to plead that correspondents, as well as organisers and public speakers, be careful in their statements when endeavoring to drive home their arguments.—P. C. D. Alcorn, Albion, Qld.

THE PAST CHALLENGES THE FUTURE

P. J. Pond, B.A.

I HAVE been asked to write regarding some of my experiences concerning the pioneer days of churches of Christ in Queensland.

My earliest recollection of churches of Christ was when, more than 60 years ago, I heard the refrain coming from a distant prayer meeting—"For you I am praying." Only a small boy at the time, I have never lost the vivid impression made by the message from the then despised disciples of Christ at Rosewood.

The pioneer preacher, Stephen Cheek, had but recently given his life for the cause he loved (1883). D. A. Ewers had come to take his place. A group of young men preached in homes and barns as they found opportunity. I recollect G. B. Anderson, Boswell Black, Mor-daunt Fisher, Herbert Tillock, Henry Goodacre, Edward Bagley and Fred Troy.

These young preachers thought nothing of tramping ten miles, from Rosewood to Mt. Walker, or Rosewood to Marburg, to preach the word. There were no motor roads in those days. Often they had to go through mud, nearly knee-deep, or to crawl along the fences by the roadside.

I remember, too, the good work done by W. Houchins at Charters Towers, and later, of Henry Mahon at Gympie. Carl Fischer did quite a lot of preaching, not only in his home centre, Zillmere, but in the West Moreton centres. J. J. F. Hinrichsen was a very active worker, not only as a public speaker, but he was also an expert in persuasion. He was grandfather of Dr. W. Hinrichsen, E. C. Hinrichsen and other prominent preachers.

P. A. Dickson followed D. A. Ewers as preacher in Brisbane. The old Baptist building in Wharf-st. was the place of meeting, after a period in the Temperance Hall. Later Thos Clapham came; during his ministry the church building in Ann-st. was purchased.

How I came to be a preacher in those days was, and still is, a mystery to myself. I had no ambitions in that direction. It is true that I had won prizes as a boy in elocutionary competitions. When I was quite young, too, an offer had been made to my parents to take charge of me for the purpose of training me as an actor. I was not interested in the proposal. I was baptised in the Brisbane River, near Lowood, by F. Suchting, sen. As a lad of 19 years I was pressed into the ranks of speakers.

At this time the preacher sent from the city got lost in the ranges separating Blackfellow's Creek from Laidley Creek. He could not find his way through the Mt. Mistake Gap in the mountains, and he spent a miserable night among the howling dingoes. Next morning he retraced his steps all the way back to Ma Ma Creek, without sleep and minus food. He vowed that all the gold in Queensland would not lure him from his city life again.

The representatives of the circuit group asked me to serve as a supply while they sought out a preacher used to riding, and who could find his way through the wild bush. At the next meeting of the West Moreton conference they reported that they had found the right man. They asked to be allowed to retire to a cottage adjoining the meeting-place at Marburg, for a season of prayer. They took me with them, and to my surprise, told me that I was the preacher they had in mind. Overcoming my protests by solemnly saying that I must not resist the Holy Spirit's call, we all knelt in prayer. I served for six years in that circuit.

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I'm a Christian

A MISSIONARY in Japan approached the Japanese doctor in charge of a hospital and asked permission to preach the gospel there. To his surprise he received the doctor's most ready assent. The missionary asked him, "Are you a Christian doctor?" "No," replied the Japanese, "but I will tell you something. Twenty years ago I was over in England, and was walking along one of the quieter roads in the West End of London. In front of me was a school boy who seemed to be very happy. He was swinging his stick and whistling as he walked. Suddenly the stick flew out of his hand and through a window. The boy stopped horrified at what he had done. I stopped, too, to see what would happen now, and to my amazement I saw the lad run up the steps to the door of the house and ring the bell. He was shown in, and I was so interested I thought I would like to wait and speak to him. When the boy came out again, I stopped him and said: 'I saw what happened just now, but no one else was about. Why did you not run away when you had the chance?' I shall never forget that boy's reply: 'Well, sir, you see, I'm a Christian.'"

The boy had probably forgotten the incident long ago, but God permitted that thing to happen just then, and it was one of the reasons this heathen Japanese doctor opened his hospital so willingly for the preaching of the gospel. But that was not all, he went on:

"Just before I left England something else happened too, which left an indelible impression on my mind. My shoes required polishing, and I saw a little shoeblack boy. How he worked! What enthusiasm he put into such a simple task. So I said to him; 'You are taking a lot of trouble for me, my boy.' The boy looked up, his face red with the effort he had put into his work, and said, 'I'm doing it for the Lord Jesus, sir!' There must be something in Christianity, after all."

Thus, because of the testimony of these two boys, twenty years previously, the patients in that Japanese hospital were able to hear the good news of the gospel. Some day, when the books are opened and we stand before the Saviour to receive our rewards for service done for him, these boys will receive their share of the Master's "Well done!" A very small word can be used by the Spirit of God to bring blessing to some soul.—"Word and Work."

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What Happens in Church?

TABLE TOPICS

DO you agree with these suggestions? "The preparedness of the president is more important than the form followed in a communion service." "Unless carefully and prayerfully chosen, the president's remarks can easily lead us away from the essential meaning and power of Christ's supper table." "Opportunity for communion with Christ through the eloquent emblems may be hindered by a man of too many words." "Variety of approach will ensure freshness and interest. Change of message avoids formalism and repetition of worn phrases." Several leaders have proposed such table topics as the following:—

"G.S." 1. THE STRATEGIC TABLE (Psa. 23: 5). "Thou preparest a table before me in the presence of mine enemies." Cf. John 6: 53-55. Life is full of antagonisms and heavy tasks. Let us have regard for the strategic significance of the Lord's table. 2. WHERE LOVE IS BESTOWED (Luke 22: 19). "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." Cf. 1 John 3: 1-3. From desponding depths where we may say, "My life doesn't count," "No one loves me," we are raised to the heavens by communion with Christ. 3. WHERE SIN IS FRUSTRATED (Matt. 26: 27, 28). "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Cf. Rom. 8: 1-4. Or 1 Cor. 5: 7, 8. Sin is like a climax of plagues. The blood covenant of Egyptian days is surpassed by Christ's blood covenant, for those who keep faith with him. 4. WHERE DEATH IS VANQUISHED (Matt. 26: 29). "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Cf. Heb. 2: 14, 15. The fact of death can easily affect us adversely, but by communion with Christ we are renewed in the power of an endless life. 5. WHERE GUESTS ARE MISSED (1 Sam. 20: 27). "David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" Cf. Heb. 10: 24, 25. A greater than Saul surely has concern over repeated absences from his table, and fellow guests of Christ should share such concern for their brethren.

"C.J." 1. "The Lord's Supper—a Divine Institution" (1 Cor. 11: 20). 2. "Fellowship and Separation" (1 Cor. 10: 16-21). 3. "The Precious Blood of Jesus Christ" (1 Peter 1: 19). 4. "The Two Comings of Christ" (Heb. 9: 28). 5. "The Lord's Supper Through the Centuries—the Backward View (Calvary), the Present View (a Means of Spiritual Grace), the Forward Look (His Coming Again).

"S.A." reminds us of a Supper-time Story. In one of his books Somerset Maugham tells of a Russian girl who had suffered cruelly. One day she visited a famous Parisian gallery with the son of a comfortable English family. The two stopped before a picture of a loaf of bread and a flagon of wine. The young man was amazed at the intent interest of his companion. What seemed to him just a well-painted picture almost touched the young woman to tears. "The trouble with you," she said, "is you've never been poor, never been hungry, never been lonely. If you had this picture would break your heart, too. You would see it as the cry of the despised and the rejected, the mystery of man's lot on earth."—G. J. Andrews.

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