

IN the many controversies on the merits and failures of the Burke and Wills ill-fated expedition, very little is ever said about the place the explorers gave the Bible in their journey into the unknown. The little that is reliably recorded throws a clear light upon the value they and King placed upon the sacred Book.

The 26-year-old Wills, medical student, and surveyor; Burke, 39 years of age, soldier and policeman; King, soldier and camelier, were born and bred in different environments, but all three found in the Bible the comfort men in dire need must have.

The party, having left Swan Hill, had reached John Mackenzie's station of Poon Boon, near the confluence of the Murray and Murrumbidgee rivers. Here they stayed one night, and were so impressed with their host's hospitality that Wills presented Mrs. Mackenzie with his dearest possession, the Wills' family Bible, which he had determined to carry north then south across the continent. Mrs. Mackenzie, who was the granddaughter of Admiral Pasco, Nelson's flag-lieutenant at Trafalgar, treasured the Book until her death in 1936 at the ripe age of 96.

Six months later Wills wrote in his Field Book No. 9, under date of February, 1861, that Burke decided to leave King and Gray with the tired camels at Camp 119, and push on with Wills to the Gulf. The marshes between them and the sea, whose proximity was known by reason of the salt water near the tidal mouth of the Albert river, could not be traversed by the camels. The two men occupied their time marking 15 gutta percha trees with "B" or "B".

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"We saw many turkeys, emus, kangaroos and sea birds," wrote King. "We each had our Bible and prayer book, and occasionally read them." Although many valuable articles necessary for the arduous journey had to be abandoned, both these dauntless men clung to the Word which gave them comfort in the solitude of the North.

Burke, the leader of the party, carried his Bible with him to the end. The three men were at the ill-fated depot at Cooper's Creek. Urged by Wills to leave him with food, water and firewood near at hand, Burke and King went in search of friendly natives. In his belt Burke carried a pistol and the Bible that was ever his companion.

Under extreme difficulties the men trudged on with Burke continually collapsing. With a stub of pencil he wrote his last will and some letters, and then asked King, "Have you still got your Bible? Then, John, read to me."

Frank Clune tells us, "The soldier thumbed

THE BIBLE

with

BURKE

and

WILLS

Chaplain G. O. Tease recalls in this article the faith of great Australian explorers.

the tattered Testament, and by the flickering firelight read slowly and softly: 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I rejoice therefore that I have confidence in you in all things.'

"As King's voice ceased, the dying explorer whispered, 'Father, forgive me,' and lapsed into silence." The next day the brave, impulsive leader passed away.

On Sept. 15, 1861, after he had lived with the blacks for three months, the rescue party, led by Howitt, found King near the creek crossing at Innamincka. Carried on a rough stretcher of boughs, King directed them to the place where Wills had died. They gave his remains Christian burial. In the lengthening shadows of evening, with the crows cawing overhead and many pairs of half-friendly eyes peering through the bush, Howitt read the fifteenth chapter of first Corinthians.

The emaciated King, lying upon his rude stretcher sobbed aloud as the rescuer read those words of triumph. We can only imagine the ineradicable impression made upon the souls of that small group of men as, in the forest fastness of the virgin North, there were

read those words of life and immortality that dispel the darkness of the tomb as nothing else can possibly do.

Time marched on, and on Sunday, Dec. 28, 1862, the remains of Burke and Wills reached Melbourne. On Jan. 21, 1863, the State funeral was held, and the few mortal remains of two great men were laid to rest to the accompaniment of words from the Book that had been their solace in the vast unknown.

Christian Baptism

"SCORES of eminent scholars, scattered throughout all the centuries from apostolic days onward to the present time, and representing the various Christian bodies almost without exception—certainly all leading denominations—have testified in the plainest and most unequivocal way to the fact that immersion was the apostolic baptism. It may be said that the voice of scholarship is overwhelmingly, nay, almost universal in favor of immersion and immersion only. . . . The history of affusion is conclusive in favor of immersion.

"1. Sprinkling was first administered for baptism in A.D. 251, in the case of Novation, a Roman presbyter. Being very sick, he was sprinkled in bed, as a substitute for immersion, which was considered impracticable in his case, as he lay in hourly expectation of death. His sprinkling did not receive the confirmation of church authorities. He was elected to the office of bishop by his friends, in opposition to Cornelius, but his claim to office was disputed by his rival, on account of the irregularity practised in the matter of his baptism.

"2. Stephen III. was Pope of Rome from 733 to 757. When the Lombards invaded the Duchy of Rome he was compelled to flee. He took refuge in Frankish territory with King Pepin. The monks of Cressy asked him whether pouring or sprinkling would be allowed for baptism in case of necessity, for infants, and he gave his consent. This, so far as we know, was the first sanction for the practice from the head of the Roman church.

"3. In 1311 the Council of Ravenna legalised sprinkling, leaving it to the choice of the officiating minister. For centuries prior to this, affusion had been practised, but only in cases of necessity, as in the case of sick persons. It was called 'clinical' baptism, because administered to sick persons. Thus gradually the practice found its way into the church, and it seems passing strange, in view of these facts, that any one can be found to seriously contend for the practice on the ground that it is apostolic. A more baseless assumption cannot well be imagined."

"Baptism is very beautifully and appropriately called a birth. We are born into the kingdom by the birth of water and of the Spirit; as the new-born babe is sinless so the new-born babe in Christ is freed from sin by the pardon of God.

"We are not to understand, however, that the meritorious cause of pardon lies in baptism; on the contrary, the blood of Christ alone cleanses from all sin; Christ dies for our sins. . . . The merit lies in Christ's blood. Baptism is simply a condition upon which the blessing is obtained. It is the divinely appointed place where God meets the sinner, prepared by faith and repentance, and forgives his sins; but the blood of Christ is the ground of pardon."—Quotations from Dr. E. V. Zollars, "The Great Salvation," pages 164, 170.



Collins-st., Melbourne, as it was at about time of Burke and Wills expedition.

The Authority of SCRIPTURE

H. J. Patterson, M.A., principal of the Bible College, N.S.W., gives reasons why the Bible must be accepted as the guide of life.

MANY people affirm that the Bible is authoritative and inspired of God. This affirmation is sometimes made without reason or thought, and with what might be termed "a blind faith."

When Paul wrote, "Every scripture inspired of God is also profitable for reproof," etc. (2 Tim. 3: 16), he did not say that all scripture was inspired of God. The statement he made was that writing which was inspired of God was profitable. We know that all writing, as such, is not inspired. Paul, however, was clearly referring to the Old Testament writings.

Jesus said, "Ye search the scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me." In these words there is no declaration of inspiration, but Jesus does affirm that they afford witness to him. He frequently showed that his mission and death were in fulfillment of the scripture of the Old Testament.

Again and again in the Old Testament, preceding a message from the prophet, we have plain declarations, "Thus saith the Lord," "The word of the Lord came unto me saying." We take it that such statements are true not only because of their own worth, but because of what Paul wrote, and especially because of the word of Christ. This would apply particularly to all messages and writings relating to our Lord Jesus Christ.

But does it follow that all the Bible as we know it is authoritative and inspired so that it is all true? To affirm that it is would need a great deal of qualification. In association with such a question we should need to discuss the meaning of inspiration. We should also need to consider the question of the nature of authority, and for whom and when and where. In this article we cannot take time to explore these great questions.

Where the Scriptures Speak

Alexander Campbell declared, "We speak where the scriptures speak, and where they are silent we are silent." But Alexander Campbell, a man in many respects a hundred years ahead of his time, was counted a heretic by many because he did not believe that all scripture was equally authoritative for us to-day. He believed in a progressive revelation, i.e., God revealed himself as men were able to receive such revelation, and what was applicable to and authoritative for one age was not necessarily so for all time. His great sermon on "The Law" indicated that. We are not bound by the law of Moses, for it was given to a certain race for a certain specific purpose. Likewise, he did not believe that all scripture was a divine revelation. He wrote, "I do not believe then that the book commonly called the Bible is properly denominated a divine revelation, or a communication from the Deity to man. The history of the bondage in Egypt, of their pilgrimage in the wilderness, of their possession of the land of Canaan, of their judges and kings, is no more than true and faithful history, from the perusal of which the divine character and human character is developed in the mind of the reader" ("Christian Baptist"). "This is as true of the apostolic writing as of the ancient Jewish prophets. In the five historical books of the new covenant or testament many thousands of items are written which are no divine revelation; such as reasoning, objections and discourses of the Jewish priests, Pharisees and Sadducees" ("Evidences").

Now it follows that when Alexander Campbell said, "Where the scriptures speak we speak," etc., it must have been with certain qualifications. Obviously all the scriptures are not God's revealed will to man. According to Stanley Jones a little girl, when told of

progressive revelation and the slaughter of the Amalekites, said, "Now I see, this was before God was a Christian." God has not changed, but our understanding of God has, and the story of the slaughter of the Amalekites was set in the days before man became Christian. That we should make a sin offering as was commanded Israel, or that we should be happy over the dashing out of the brains of innocent children of our enemies against a rock, is not a divine revelation because it is in the Bible.

Read Intelligently

We must read the Bible intelligently, and bring reason to bear upon it. The Christian revelation, coming from God, is authoritative, but its authoritative character does not interfere with the supremacy of reason, because it is reason which determines whether the revelation is true or not. As Bishop Butler said, "Reason is the only faculty we have wherewith to judge anything, even revelation itself." So Alexander Campbell also said, "We will take the book [Bible] and examine what is written there by the same criteria which we would apply in analysis of the writings of Cicero, of Demosthenes, of Sallust, or of Xenophon" ("Christian Evidences"). "We claim no favors, we ask no peculiar process, no new or untried forms of examination, we will constitute no new court of enquiry, we will submit the questions of authorship to be tried by all the canons or regulations or rules which the literary world, which is the most rigid critics have instituted or appealed to, in settling any literary question of the sort" ("Christian Evidences").

Are the Scriptures Authoritative?

In the light of reason, can we say the scriptures are authoritative? Do they contain God's revelation of himself to man? We are convinced of the second, and so far as scripture is applicable to us to-day, we believe the first. Wherever and whenever God

has revealed himself to men we believe that revelation to be authoritative for those people at that time and place.

We believe that God has revealed himself to us in the scripture, and that such revelation is authoritative. Of this we are sure on both historical and philosophical grounds.

1. Historical

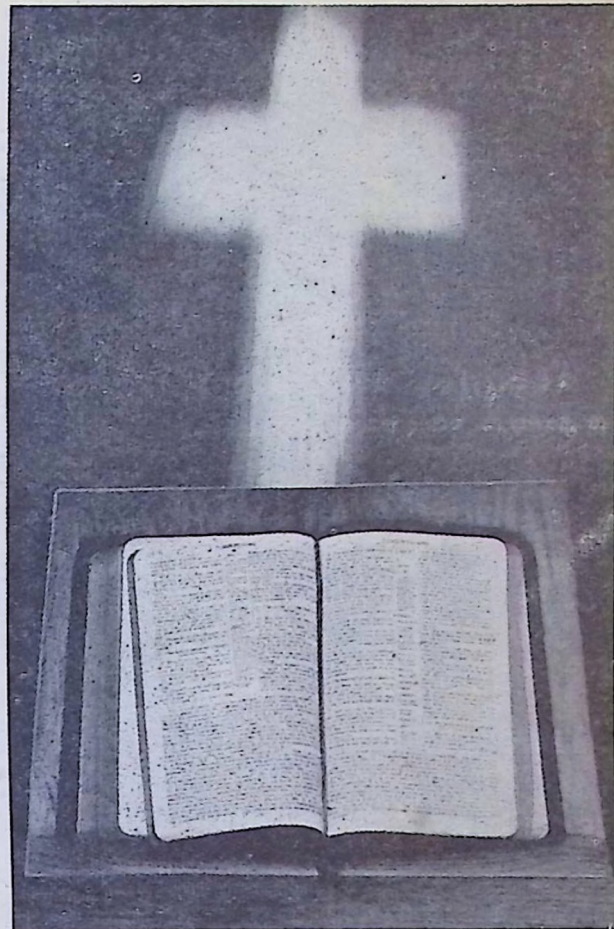
Upon a consideration of the historical evidence we believe the New Testament contains a true story of a Man who represented himself to be and was with power declared to be the Son of God. If we accept the evidence, and there is no reason for refusing it, we accept the Christ and his teaching as a revelation from God to us to-day. The scriptures containing the testimony are authoritative. That the first Christians taught such, and that the second and third century Christians accepted the main body of the New Testament as containing such a record of a divine revelation, is also not seriously questioned.

The Old Testament scriptures as they foretold the Christ and his experiences then bear evidence of authority and an origin in God, for they were written hundreds of years before Christ came. We are told on no less authority than that of Luke that on the resurrection day, beginning from Moses and all the prophets, he [Christ] interpreted to them in all the scriptures the things concerning himself" (Luke 24: 27).

2. Philosophical

On purely philosophical grounds we could affirm that, given, through reasoning, the fact of God, it is reasonable to assume that the same God would surely reveal himself to man, the highest of his creation.

Hence we agree with the writer to the Hebrews that "God having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of the days spoken unto us in his Son" (Please turn to next page.)





"The Shattered Cross"

By Wm. Robinson

IGNORANCE of the beliefs and practices of various groups of Christians encourages intolerance and helps to maintain a limited view of the church. If then we can gain information of the beliefs of others, we shall not be misled by "short-cut" theories of the way to Christian unity. Knowledge of the various divisions within the church will cure intolerance and cast out the sentimentalism that robs people of loyalty to the fundamental truths that are basic in the life of the church. Dr. Robinson, editor of "The Christian Advocate," has performed a valued service in setting out in brief compass the beliefs of various Christian groups. There are four sections in which he discusses various Christian religious bodies. Under "Churches of Orthodox Type," a review of the teachings and beliefs of such churches known as Eastern, Roman Catholic, Lutheran, Congregational, Baptist, Moravian, etc., is presented. Then there is a discussion of views of churches "with peculiar doctrines" such as Unitarianism, Seventh Day Adventism, and Christadelphianism, etc. The third section sets out the views of those who follow "substitutes for Christianity." Here we have an examination of Mormonism, Christian Science and Spiritualism. The final division discusses under a title very familiar to us, "Pioneering for Christian Unity," the beliefs of churches of Christ (Disciples).

We endorse in general Dr. Robinson's final statement, but would prefer to see some terms of expression recast to prevent misunderstanding and to guard against needless attacks upon the general New Testament position of the Restoration Movement. Dr. Robinson sets out the distinction between faith and theology, and we have appreciated this effort to make clear a vital principle. However, he makes use of theological terms that are clear to him and are expressed with qualifications, showing he is aware of the danger of using such expressions loosely. While to experienced theologians there may be no danger of misunderstanding, to the rank and file, and to those who seek to make an attack on the Restoration Movement, there is the risk of such statements being taken out of their context and being turned against us. We have experienced this within recent months.

He makes use of the term "High Church Doctrine" to express a truth; but there are implications in the term "High Church" we reject. What Dr. Robinson aims to reveal is that the New Testament church was a visible society of redeemed people; united under Christ to reveal the unity of the Spirit. Those within the church are priests unto God, manifesting in every aspect of their daily life this sacred priesthood. They are new creatures born into a new society, called the church. If a person is a Christian, he is a member of the church of Christ. Men cannot belong to Christ and yet be outside the church. The church is the body of Christ, and Christians are members of that one body. When we speak of this company of Christians as the body of Christ, there is no need to suggest we are holding a "high church doctrine" and cause some people to raise needlessly their eyebrows. All we need to state is that we are holding the New Testament view of the church. Why

cast a fog over scriptural truth by the use of theological terms? It is not a matter of the use of words; we go deeper than that. Words cannot be used without raising meanings. Theological terms tend to call up theology and theory, but scriptural words recall the faith delivered to the saints.

We come now to another word. The term "sacrament" may be used guardedly, but many have come to use it in a way that suggests that baptism and the Lord's Supper are effective in themselves. According to some authorities within the church, particularly the Catholic section, "the sacraments are declared to be operative of themselves" (Dr. G. P. Fisher's "History of the Church"). A term that can, and may, convey such an idea (even if that is not its primary meaning nor the meaning some give it), may endanger the plea of those who claim the need of restoring the New Testament church. If the

Harvest Days

*THE harvest days are come again,
The vales are surging with the grain,
The happy work goes on amain;
May we into Time's furrow cast
Our deeds, as seed-corn, thick and fast,
Whose fruit eternally shall last.*
—Frederick Tennyson.

word "ordinances" is not satisfactory, let us use the two expressions—baptism and the Lord's Supper.

What concerns us most is the use of the term "baptismal regeneration." Dr. Robinson rejects the use of the term "baptismal regeneration" when used of infant baptism, but believes it is a suitable expression to describe the action of those who declare in baptism their response to faith in Christ. We know Dr. Robinson does not hold any magical view of baptism, but the term "baptismal regeneration," not being understood in the sense he uses it, is seized upon by critics and used against us. This was so recently. Alexander Campbell was aware of the danger lurking in the term, and wrote in "The Millennial Harbinger": "Our opponents deceive themselves and their hearers by representing us as ascribing to the word immersion and the act of immersion all they call regeneration." "They (our opponents) would have their converts to think that we go for nothing but water, and sarcastically call us advocates of 'water regeneration.'" We prefer therefore the use of clearer scriptural expressions to describe the action and result of baptism such as: "As many of you as have been baptised into Christ have put

on Christ." Such descriptive words cannot be denied, nor be used against us without a rejection of the authority of the scriptures.

Since Dr. Robinson is claiming to make a statement on behalf of members of the "Restoration Movement in Great Britain, Australia," etc., we desire to protect ourselves by the above statement when we recommend this book to Australian readers. We believe preachers and others will find his book of considerable help. We appreciate the general emphasis Dr. Robinson makes; it certainly is more robust and vigorous than some of the statements coming from America. He is an able scholar whose work has been a great help to us.

This book of 92 pages in a paper cover is published by the Berean Press, Birmingham, Eng. Supplies are expected at Austral in about three months' time. Price, 3/6; posted, 3/8.

Authority of Scripture

(Continued from page 39)

(Heb. 1: 1). Upon the grounds of reason and testimony we believe God's revelation to us in Christ the statement of which is in the Bible.

Truth is Self-evident

There is no other revelation and no other authority. As W. N. Clarke says, "The authority of the scriptures is the authority of the truth they convey. The scriptures are authoritative to us because they contain the highest moral and religious truth which has the right to satisfy our reason and bind our conscience" ("Outline of Christian Theology").

The authority of the Bible is found in the truth worthy of God and man which it contains. Both the seal upon it and the substance of its contents mark it out as from God. It claims to have within it the record of God's revelation to men, and such is borne out by its elevating effect where received in the lives of men, and its marvellous unity and harmony in spite of the diversity of authorship and of the ages in which it was written. It continues in spite of intense opposition—no emperor, king or nation has been able to destroy it. As A. R. Main said of the Bible, "It has withstood the assaults of the centuries. It has endured the severest scrutiny, the test of history, geography, philosophy, science. Archaeology to-day proves the accuracy of its statements" ("First Principles").

When the Bible is intelligently read, and all the evidence considered, we are forced to the conclusion that in the Bible we have the record of God's gradual revelation and the declaration of his will in all ages. We are constrained to believe that there is much within it which is authoritative for us to-day, for such declaration of his will has never been abrogated.

Beginnings

(Continued from front page.)

Publishing Co. Ltd., was founded in Melbourne. This company has published a weekly journal entitled "The Australian Christian." This paper is exercising a growing influence with its increasing circulation. The Austral Co. is also associated with the Youth Department in producing Sunday school literature.

By vigorous evangelistic efforts, endeavors are being made to reach many areas with the truths and ideals of New Testament Christianity. It is hoped that the foundation, so well laid by the pioneers, will support a great church of Christ in this land under the Southern Cross.

Going and Coming

NEW WORKERS LEAVE, OLD WORKERS RETURN

Mr. and Mrs. J. Smith

AFTER many weeks' delay in Sydney, Mr. and Mrs. Smith were to leave on January 12 for the New Hebrides. Their time in Sydney has been well spent visiting the churches and making many friends. As these workers proceed, we should remember that this is an entirely new work to which they go. Sacrificing assured positions in the homeland,

Mr. Finger has stated a wish then to proceed to Brisbane to his own home. This will suit the Queensland brethren, as it would coincide with their Easter conference. Mr. and Mrs. Finger's stay in Australia will be conditioned firstly on health and then on how long will be necessary to complete business arrangements for future plans, etc. Sufficient time and quiet must be allowed so that they can



New Hebrides Group (1944).

Mr. and Mrs. Harold Finger (left), who are returning to Australia; Mrs. Waterman, who remains, and whose experience will now be of exceptional value; and Ron Saunders, who heard the appeal when Mr. Finger was alone. Mr. Saunders is now back in Australia completing his studies in preparation for further service.

they go forth to serve the Master in this fuller and more devoted way. Their going will allow Mr. and Mrs. Finger to return to Australia.

Mr. and Mrs. H. Finger

It was hoped that Mr. Finger would miss the fourth full summer in the Islands, a very necessary arrangement to maintain the health of our workers. In fact, the spending of a third summer is inadvisable for a first term. Mr. Finger left Australia in October, 1942, thus completing more than three years on the Islands. Going to meet an emergency in the first place with commendable zeal and courage, he accepted a full-time engagement and remained for some time awaiting reinforcements. He now returns with his wife and child, and should be in Australia about the end of January. When in Australia the board will consult with Mr. and Mrs. Finger regarding future work, and especially in regard to proposed building projects.

Delayed Mails

Mails seldom arrive under six weeks. Perhaps a record for slowness was created when letters sent in July arrived with other later mails on Nov. 14. No wonder Mr. Finger says, "Your letters have been globe-trotting." Fortunately these mails did arrive in time for Mr. Finger to give attention to important matters, otherwise some phases of our work would have suffered inconvenience.

Mr. Finger's Plans

It is likely that Mr. and Mrs. Finger will go almost direct on arrival to Mrs. Finger's parents—Kaniva, Victoria. Being then about half way to South Australia, it will be convenient for them to visit the board in Adelaide.

return to their work with a new enthusiasm and vigor.

Spectacles

Mr. Finger writes that there was a good response to the appeal for spectacles. Many have already been distributed and proved of benefit. Our report says: "They have been eagerly snapped up, and many smiling faces testify to the fact that folk are now able to follow the services, lessons, etc., as they haven't been able to do for years. Some had old glasses which were useless. These were brought in before the new ones were taken, so giving us a few more pairs to pass on. One man, an elder, came back to reclaim his old pair, saying that his wife was very cross with him for parting with them, as she had wanted them. Women are beginning to have a say here, it seems." Thanks are expressed to those who responded to the appeal.

Greetings

Mr. and Mrs. Finger and Mrs. Waterman send their greetings to the brotherhood. These came late for Christmas owing to delays. They are grateful for the prayers and the continual thought for them in their work.

FINANCIAL

WITH six months of the financial year past, the result may be regarded as satisfactory, but the situation will need to improve if we are to finish the year in a sound position. A few items showing added costs will help our brethren appreciate the position.

1. Rising costs in India have caused an increase in the ordinary budget. Their budget figures are therefore the highest we have approved and faced.

2. Additional furloughs have to be faced. Provision was made for normal furloughs at some advance in ordinary costs. Costs, how-

ever, are extraordinary, and the lag in previous estimates had to be made good this year. Apart from the known figures, no provision was made on the Indian budget for the now probable return of Dr. Michael early this year. Possibly £200 will be required to meet this cost.

3. New workers have gone forward, and the cost of maintenance has to be found as well as the costs of passages.

4. An increased budget for the New Hebrides will have to be met because of new workers and proposed building schemes.

These items will probably add close on £1000 to our expenditure for this year, apart from building projects. A comparison with last year's record income and expenditure will be advantageous. At end of financial year (June, 1945) all expenses were met, even unbudgeted ones, and a credit balance of approximately £800 was shown. This year our known expenses will be approximately £800 to £1000 higher, so even an income approximating that of last year would be insufficient to meet these added costs. Thus our income must be higher this year and for our centenary year should be higher. January ending (1945) the progressive figures show income £8506. December ending (1945) progressive figures show £7996, or in other words, £510 will need to be received in January to reach last year's totals. At the moment this seems doubtful. The needs of the hour and the inspiration of the pioneers, both at home and abroad should spur us on as the brotherhood approaches the centenary of our work in Australia.

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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.

Austral Graded Lessons in the New Century

DURING this centenary year of churches of Christ in Australia, one hundred and one happenings will claim attention. The work of the Bible school will rival all other happenings in importance. Conference statistics again and again have recorded a steady and consistent increase in church membership from the school.

True to the mission of the church, the pioneers gathered young people together. They elected to term this congregation of youth a Bible school. The teaching of the word of God to the young was a major concern.

Those who pioneer the second century may have a fuller idea of what is involved in Christian education, but if they fail to inculcate the word of God in the minds of youth they are unworthy of their heritage.

Austral Graded Lessons commence the second century with a determination to give more attention to curriculum, lesson set up, teaching aids, and zeal for true-to-the-Bible lessons.

Austral Graded Lessons are used by 3000 teachers each week, who teach 23,000 children weekly, which totals 1,196,000 individual lessons in one year.

Austral Graded Lessons will continue to emphasise Bible truths.

Let schools major in their use!

(Above information is authorised and supplied by Austral Graded Lesson Board.)

DO YOUR DUTY

NOT stirring words, nor gallant deeds alone, Plain, patient work fulfilled that length of life;

Duty, not glory; service, not a throne, Inspired his effort, set for him the strife.

—A. H. Clough.

Here and There

Arthur Baker commenced on Jan. 6 a ministry with churches in the Lidcombe-Carramar circuit (N.S.W.).

The following telegram reached us Jan. 21: "North Sydney, five adults baptised; one other confession.—Modral."

H. J. Patterson, M.A., principal of the Bible College, N.S.W., is in Victoria, renewing fellowship with churches in his home State.

An offering to advance Christian work among aborigines will be received by churches throughout the Australian brotherhood on Feb. 3.

Owing to Australia Day holiday on Monday, Jan. 28, news items for next issue must be at Austral Co. not later than midday Friday, Jan. 25.

Dr. Wm. J. Moore, an Australian trained in Butler University, U.S.A., who revisited Australia in 1944 as a chaplain in the U.S.A. army, has been appointed to the faculty of the Eureka College, Eureka, Illinois, U.S.A.

Mr. F. A. Crawshaw, for twelve years the general secretary of the Mission to Lepers in Australia, has retired from this work. Many congregations appreciated the lectures and addresses delivered by Mr. Crawshaw. We understand he intends to live in New Zealand.

A. G. Elliott, M.A., B.Sc., Dip.Ed., writes: "During my term of service in the R.A.A.F., I used to have the 'Australian Christian' posted on to me while in the North, and found the paper to be a wonderful blessing in addition to being a splendid means of keeping in touch with our brethren and churches throughout Australia."

At Cessnock, N.S.W., after a long lapse of meetings, a restart was made with coming of P. J. Pond, B.A. Some former members have been restored, and a Bible school is being built up. A Y.W.L. has enrolled ten members. A church organist has been secured. Women's Guild renders useful service. At a re-union social, held last month, between 40 and 50 were present. Helpful items were contributed by Kurri members and local scholars.

On Jan. 20 the inaugural meetings of the Macnaughtan-Saunders tent mission in connection with Middle Park-South Melbourne circuit were most successful. In the morning Mr. Macnaughtan gave a splendid exhortation. At 7 p.m., with the tent filled to overflowing, he presented a splendid message. Many who have been on the fringe of things for years were favorably impressed. There were two confessions at close. Miss Dot McCallum was soloist. There were 50 or more standing outside tent, and hopes of enlargement are entertained.

The "Christian Standard," one of our larger American papers, devoted its issue of Nov. 24 last, which has just come to hand, to a survey of the brotherhood in Australia, under the general theme, "Land of Spiritual Destiny." This was part of the policy to inform its readers of the progress of the Restoration Movement throughout the world, and also to give recognition to the centenary of the work in Australia. Articles printed included "Beginnings of the work in Australia" (A. W. Stephenson); "Evangelism" (T. Hagger); "Missions" (E. Allan); "Education" (R. T. Pittman), with a covering survey by F. T. Saunders, regular correspondent from Australia. The articles are illustrated by photographs of various phases of the work, and some fine animal studies by F. Lewis, of South Yarra church. Readers wishing to subscribe to this paper should enquire of F. T. Saunders.

The Chinese church meeting at Queensberry-st., Carlton, Vic., continues its work. On Jan. 20 there was a large gathering at breaking of bread. Recently members have given liberally to relief work. On Dec. 16 the "Food for Britain" appeal was made. At the annual Christmas gathering on Dec. 20, the secretary of the mission, Miss A. Baker, announced that the teachers and scholars had resolved not to interchange presents, as all would give as much as possible for the relief of China. Before the meeting closed more than £11 was contributed. The church has forwarded £50 for relief of members of the



The Chapel at Queensberry-st., Carlton.

Christian church at See Yip in Kwang Tung Province, also £100 sterling through Mrs. Jew Hawk for war-distressed members of the Hongkong church.

In the "World Alliance News-Letter" for October, 1945, Dr. Bryn J. Hovde writes: "With or without the atomic bomb as an instrument of warfare, the world must now be united. But most especially now that we have it. There must be no monopoly of knowledge hereafter, for this kind of knowledge is the power to destroy the human race. Such knowledge must be made available to all classes and all peoples. Furthermore, it cannot be kept secret. Only international organisation for the welfare of all mankind, including full knowledge and proper use of atomic power, can prevent a small country possessed of this kind of secret weapon, from destroying and conquering a large one."

CHURCHES OF CHRIST IN JAPAN

THE first direct word of Disciples (churches of Christ) in Japan since the war comes in a letter written by Beauford Norris, Disciple chaplain, who was stationed in Tokyo in September. He tells of his meeting with Hannah and Shizu Kawai, both of whom were school-mates of his at Phillips University. Mr. Norris knew that Shizu had been teaching at the Margaret K. Long Girls' School in Tokyo so he began his search there. He says, in part: "My search for the Kawai's was interesting and something I'll never forget. I found a Japanese Lutheran man at the American Bible Society House in Tokyo who thought he knew where our school had been. He didn't know whether it was still standing or not. I made for the trains, and after about an hour we arrived at the appointed station. When I got off all I could see was blocks and blocks of wreckage and ruin, and my heart sank, but I started to inquire and found that there was a Christian school about four blocks away that was still standing. Imagine my relief when I found it was 'our school,' and when I mentioned Hannah and Shizu they were all smiles and eager to help me find them. Mr. Oda, who

is dean of the girls' school, dropped everything and offered to accompany me across the city and out to the Kawai home.

"Our schools and churches have remained open throughout the war. The enrolment of the schools dropped about 50-60 per cent. during the war, and it was difficult for the churches, but they maintained regular worship and teaching. You will be interested in their reaction to the war. They and all the Christian workers are thankful it's over, and that the Japanese militarists are completely defeated. Of course, all dread the sufferings and privations which lie ahead, but they are beaming with hope for the future of the Christian movement here. They all have great hopes for the work of Kagawa in the reconstruction of the country, now that he is one of the high leaders of the new government. They are all for him, and I was glad to hear that after some of the squibs I had read in 'Time.' It's wonderful to find Christian friends even in a defeated enemy nation, and to know that the love of Christ transcends all worldly hate."—"World Call."

HOW AUSTRALIAN DRINK EXPENDITURE HAS GROWN

The Official Estimates

Year.	Amount.	Per head
1900	£14,313,625	£3 16 0
1910	16,111,657	3 12 10
1919-20	27,139,117	5 3 5
1929-30	34,647,762	5 7 9
1939-40	39,998,961	5 14 0
1940-41	42,436,262	6 0 1
1941-42	47,316,121	6 12 6
1942-43	49,709,976	6 18 8

N.B.—Add to the figures for the war-time periods a considerable amount above charged by after-hour and black market traders to more nearly approximate the actual expenditure; e.g., the estimate for the last line should be well over £60,000,000.

The figures are the more startling when it is remembered that the Prime Minister nearly four years ago decreed that the output of beer was to be reduced by 33-1/3rd per cent.—"The Rechabite."

ANCIENT BAPTISTERY DISCOVERED

RECENTLY "The Illustrated London" had an article describing the discovery in Istanbul, two years ago, of the baptismal font of St. Sophia. This article contained the following description by the archaeologist, Mr. Sven Larsen: "It consists of a high rectangular block of white marble. The custom of baptising people in groups goes back to the fourth century. Such baptisms took place especially at Epiphany, or later in the year, on the Saturday before Easter, or at Whitsuntide, and were preceded by thorough preparation of the catechumens, which lasted forty days. On the appointed day, after having entered the baptistery in groups, the candidates turned their faces towards the west—the kingdom of darkness—and swore their allegiance to the devil. Then they turned towards the east—to the realm of light—and took an oath upon Christ which made them soldiers against the kingdom of evil. The officiating priest led them into the font. Each candidate was taken by the head and dipped three times under water in the name of the Holy Trinity." In the above description the word "baptistery" refers to the building in which baptisms took place. The font itself, which has been restored, was within this building. Readers will welcome this account, which gives testimony not only to baptism by immersion, but to the fact that, normally, in the fourth century, candidates were still such as were capable of instruction and preparation.—"The Christian Advocate."

News of the Churches

Western Australia

Perth.—On morning of Jan. 13 a talk by A. M. Bell was instructive. At 7.30 p.m. W/O R. Richards (Wembley) preached in absence of J. K. Robinson on holidays.

Queenland

Gympie.—The church grieves with W. Evans, whose mother died on Jan. 10, after a period of sickness. Mr. Evans was present at communion on Jan. 13 and preached at a service at Rossmount. Mr. and Mrs. J. McLellan were welcomed in as baptised believers at Gympie.

Brisbane (Ann-st.).—Services over Christmas period have been well maintained. Mr. Hunting attended Christmas camp held at Pialba. In his absence H. Nichols was morning speaker and Chap. C. Young at evening service. An offering for UNRRA amounted to £18. Mr. Hunting was speaker at both services on Jan. 13. On that day the church suffered the loss of Mr. Ritchie, a faithful member. Church extends its sympathy to wife and family.

Roma.—Owing to several members being away on holidays, meetings have not been up to average. A. S. Cooke conducted gospel service on evening of Dec. 6 as Mr. Wyke was indisposed. A service was held on Christmas morning at 7, after which Mr. Wylie as Santa Claus with other Christian Endeavorers visited local hospital and distributed boxes of sweets and fruit to every patient. Toys were given to children patients. On Christmas Eve the Endeavorers with Salvation Army friends paid a visit to every section of town per motor lorry, singing carols until midnight. Church regrets that Mr. Shrader has had to re-enter local hospital.

Tasmania

Hobart (Collins-st.).—E. Heard, T. Street and Mr. Tate kindly filled pulpit during Mr. Hughes' absence. Among visitors welcomed recently have been Miss Johnston (Castlemaine, Vic.); Miss V. Callanan (Gardiner, Vic.), who addressed Young People's Fellowship; R. Dixon (Northcote, Vic.); Mr. and Mrs. Prentice (Brunswick, Vic.); Mr. and Mrs. Beck (Melbourne). R. Boxhall (returned P.O.W.) and Miss K. Kingston were guests of honor at kitchen and larder evening on Jan. 19 in school hall. A happy time was spent.

West Hobart.—In absence of R. V. Amos, who is conducting a mission at Tunnel Bay church, R. Edmunds (Invermay) and T. Street were speakers on Jan. 6. Attendances were good. Miss L. Costelloe (Bambra-rd., Vic.) was soloist at gospel service. In absence of superintendent, Mr. Street conducted Bible school, and the mid-week service. There were good meetings on Jan. 13, when E. Heard (College of the Bible) and T. Street were speakers at morning and gospel services. Miss D. MacQueeney was soloist at night. Visitors included Mr. and Mrs. Prentice (Brunswick, Vic.).

Launceston (Margaret-st.).—Average attendances for December were: 11 a.m., 97; 7 p.m., 102; communion, 114. Sisters have installed a new electric urn in hall kitchen, and Bible class an additional window in their room. Church extends sympathy to Mrs. S. Allen on the death of her mother (Mrs. Prewar), and also to family of late C. Harris, who died on Jan. 10. Miss A. Victory has been able to resume fellowship with church following her long illness. Colin Orr, Dudley Bakes and Vincent Stevens have all been home on leave

from Services. Mr. Duff-Forbes, of Bible Research Society, delivered lantern lecture in school hall on Jan. 10; there were 150 present. Among many visitors in past two weeks have been Misses T. and R. Smith, Mile End, S.A.; Miss Scott, Box Hill, Vic.; and Mr. and Mrs. K. Prentice, of Brunswick church, Vic. One young man made the good confession at gospel service on Jan. 13.

New South Wales

Wagga.—Although many are away on holidays, meetings have been well attended. Sunday school is in recess during the school holidays. During December a social was held to welcome home several lads of the Services. Members are pleased to have Mr. and Mrs. W. Thomson and family. The wedding of Miss



The Chapel at Wagga.

Isobel Maulsbury and John Learmont took place on Jan. 12. Members are grateful for help given by Mr. Dow during time the church was without a preacher.

Rockdale.—A farewell social was tendered Mr. and Mrs. Buckley and June by church on Jan. 8 prior to their return to Melbourne, and presentations were made to each. June has been a teacher in kindergarten and was also in C.E. Society, and presentations from each were made. Mr. and Mrs. Langbean have transferred to Bexley North. They were both teachers in Bible school, and presentations were made to these young people from Endeavor Society, of which they were active members. On Jan. 13 Mr. Jenner, from Sudan Mission, told of the work of the mission. Mr. Burns preached at night to a good congregation.

Earlwood.—The church is rejoicing in freedom from debt, having cleared remaining portion of loan within past few days. An early start is anticipated in building of a much-needed school hall. T. Hallop, of Bankstown, exhorted church on Jan. 13, and A. Hinrichsen preached at night, when one young lady made the good confession. The preacher, A. Hinrichsen, has commenced annual vacation, most of which will be spent at his home town in Queensland. Visitors have been welcomed. The church has also welcomed home W. Caspersenn, jun., returned from Solomon Islands. Week-night prayer meetings are encouraging, attendance averaging about 17. Bible school and other auxiliaries are working well. School is preparing for anniversary.

South Australia

Edwardstown West.—The heavy duties of this centre entitled the preacher, F. Cornelius, to a needed holiday, and on Jan. 12 he left for Port Elliott to spend two weeks. A. M. S. Ryals supplied on morning of 13th, and G. R. Stirling in evening. Following week Mr. Ryals and J. Maxted assisted. Sunday school and C.E. societies opened new year on Jan. 13. Boys' Club resumed on 18th. All members of auxiliaries are desirous of making 1946 the best yet. Tennis clubs, senior and junior, are popular, and enjoying games and matches.

Adelaide (Grote-st.).—On Dec. 22 a Christmas tree party was held and a happy time spent with kinders and parents. On Dec. 23 the choir under baton of W. W. Watson rendered cantata "Bethlehem" delightfully to a good congregation, three visiting men soloists assisting. Church is happy to have Sergt. Roy Smith and Gordon Ellis back home. Both are being released from Army. H. Sargent passed away on Dec. 31 after prolonged illness. Mr. Beiler officiated at graveside on Jan. 2. Church extends sympathy to relatives. Transport difficulties have affected attendances in recent weeks. On Jan. 6 Mr. Beiler gave inspiring addresses prior to going on holidays. Amongst recent visitors welcomed have been Mrs. Lammy, from Ashford, N.S.W., Mr. and Mrs. Roy Raymond, from W.A., and Mr. and Mrs. Clark and daughter, from Broken Hill, N.S.W.

Queenstown.—On Dec. 16 A. G. Hinde exhorted church and Mr. Brooker preached at night. At splendid Christmas services on Dec. 23, Mr. Brooker gave story of birth of Christ with carols rendered by choir led by Mrs. Mildrum. Mr. Hall rendered a solo. A Christmas gift offering amounted to £22 and for home missions £20/1/3. All auxiliaries held successful Christmas meetings. Kindergarten had treat for infants with visit from Father Christmas. A truck-load of young people visited a number of homes to sing carols on Christmas eve. Combined watchnight service was held in chapel. Mr. Muriel (Congregational) gave an address; Mr. Brooker presided, and Methodist and Baptist preachers also took part. Mr. Johns, recently discharged from U.S.A. Army, has made his confession, and Mr. Sunderland has been received by letter. Fellowship has been enjoyed with a number of boys recently returned, including R. Grant, W. Matthews, L. Martin, A. Quilliam and W. Turner.

Victoria

Hamilton.—Church auxiliaries are resuming normal programmes after holiday season. Officers' meeting was well attended and important business discussed. C.M.S. held first tea on Jan. 16; a large number of members were present, who took part in gospel service. Attendances keep up, and members appreciate addresses of Mr. Curtis. Several Service members have been welcomed at recent meetings. Morning service on Dec. 30 was broadcast; appreciative reports have been received.

Carlton (Lygon-st.).—On Jan. 13 Laurie Ladgrove was baptised in evening. Monthly prayer meeting was held at home of Mr. and Mrs. G. Berry; Jack Dobell was leader. Bright services were held on Jan. 13 and 20, C. G. Taylor giving inspiring sermons. Mr. and Mrs. Taylor are now away on holiday. Men of church held a working bee at Bible school on Jan. 19 and attended to repairs. The organist, Miss Pittman, is away on holiday, and Miss V. Louey, assistant, is filling her place.

Shepparton.—A Christmas service was a feature of gospel meeting on evening of Dec. 23. The address was given by H. Hargreaves, and Joyce Bullen, from Bible school, made the good confession. She was baptised on Jan. 6. C.E. Society has resumed meeting. On Jan. 8 a good address was given to C.E. by A. C. Mudford. Mr. and Mrs. Thompson, Mr. and Mrs. Eisey, Joyce Bullen and Neil Prichard were received into fellowship on Jan. 13. Visitors included Alan Cameron, from Maylands, S.A.

Emerald.—On Jan. 6 E. Squire Nicholson took both services, an illustrated lantern service being conducted in evening, when Mr. Hart rendered a delightful solo. Mr. Nicholson also conducted Bible school meeting, which was wholly a lantern service, scholars singing hymns shown on screen and appreciating illustrations of effects of alcohol on human system. On Jan. 13 F. K. Holton was speaker for day. In morning Adrian Jackel, previously baptised at mission at Thornbury church, was welcomed into membership.

Geelong.—At gospel meeting on Jan. 20, one young lady, who previously confessed Christ, was baptised. Ron Brownbill, R.A.A.F., had fellowship again with church after return from active service in England.

Springvale.—Members welcomed back Mrs. Bond. On morning of Jan. 20 Mr. Enniss gave the address, and afterwards, as representative of Home Mission Committee, gave the church helpful advice regarding acquisition of new property for church building.

Hampton.—Encouraging meetings have been held over holiday season. Several visitors have attended. C. L. Lang, is preaching helpfully, and on evening of Jan. 20 conducted a baptismal service. Bible school will in future meet at 9.30 on Sunday mornings instead of in afternoons.

Maryborough.—The addresses of E. J. Sewell have been helpful and appreciated. A united service, held in Congregational church building on Christmas Day, was enjoyed. Many visitors and friends have been present during holiday season. Kinders spent a happy time with Santa Claus on Dec. 15. A. Withers (former preacher) officiated at wedding of Miss Dorothy Hill and Neil Weir on Jan. 8.

Moreland.—Senior Chaplain E. J. Miles has accepted the position of preacher, and expects to begin work in March. During Mr. Graham's holidays, the following brethren assisted: S. Powell, H. Robbins, Dr. Burgess, C. R. Burdeu, H. Gross and W. Holloway. At a welcome home social to Service personnel, 150 friends gathered, and an enjoyable evening was spent. Lieut. Dorothy Nicholls, A.W.A.S., presented Mrs. Graham, as leader of the ladies, with a bouquet. Visitors have been welcomed.

Mildura.—Christmas services conducted by L. Snow on Dec. 23 were well attended. In evening Margaret Hurley and Lois Davern sang solos. Jane Hurley is in hospital, making good progress following operation. While

Mrs. Knyvett was in hospital she had the joy of seeing her son Murray return after over four years' absence with R.A.A.F. On Jan. 6, after evening service, a welcome home was given to four Service-men—H. Green, C. Robinson, M. Knyvett and R. Gray. After three weeks' recess, S.S., Boys' Club and Endeavorers have re-commenced. On Jan. 19 a united church picnic was held at Sandalong Park, Merbein, Dareton, Red Cliffs and Mildura churches of Christ taking part.

Cheltenham.—At morning service on Jan. 13, J. E. Allan, of Hawthorn, presided and Mr. Pigdon, from Pt. Pirie, S.A., gave the address. On Jan. 13 Mr. Sandells preached at both services and also spoke to Bible school. Members were pleased to greet Cliff Scott and Ron Woff after long absence on active service. V. C. Stafford and family are on vacation.

Kaniva.—A Sunday school choir rendered Christmas carols at gospel service on Dec. 23. On Christmas day a united service in Methodist chapel was addressed by Mr. Earle. Young people enjoyed a social time on New Year's Eve prior to attending united watchnight service in Presbyterian chapel. M. D. Williams addressed gospel service on Jan. 6. Jack Goldsworthy is home on leave after three years with R.A.F.

West Preston.—Services are again normal after holidays. One girl from Bible school and one young man from Bible class have made the good confession. Two have been received into fellowship by transfer from Moreland. Three young men have been welcomed home recently—Jack Berry, Clyde Scaife, Alan Watson. Mr. Ferguson, sen., has been admitted to hospital. On Jan. 20, officers met at 7.30 a.m. for devotional meeting. There was a very good attendance at worship service, when F. V. Brown was speaker. Fellowship was renewed with Mrs. Grainger, from Tasmania. A. B. Withers was speaker at night. (News continued on next page.)

everliving and ever active Creator of all things, in an especial sense the heavenly Father of all men? From the Christian standpoint that is what we should hope for; but its achievement depends on us. If God be God and the Book be true, he has given to us the high and holy privilege of working with him to transform this world and its peoples so that it shall be a thing of joy and beauty for ever. That is our hope and the challenge for this new year.

Hymn.—Churches of Christ Hymnal, No. 176, "O Spirit of the living God."

Business Session.—Minutes, correspondence, home mission news, overseas letter, solo, or other special item.

Address.—"Meet These Australians."

Prayer.—O God, who evermore makest all things new, we would share thy creative purpose. We know that thou lovest all men and despisest none. We know thy loving care towards all, even the poorest and lowliest. Grant that something like thy love and care for others may grow in our hearts. Too often our vision has been dim, our efforts have been feeble, our faith and courage have been weak. Reveal unto us ever more clearly thy purpose for thy world. Help us to be more confident of thy presence, and grant that throughout this year and those to follow, we may live and labor courageously and creatively in behalf of a truly Christlike world. In the name of Jesus Christ our Lord we pray. Amen.

Benediction.

TASMANIAN WOMEN'S AUXILIARY

DECEMBER meeting was presided over by the president, Mrs. C. P. Hughes, who led devotional session, and also gave an interesting report of her visit to Adelaide and Melbourne. There was a good attendance, and gifts of groceries were brought for City Mission Christmas cheer. Mr. Frisken, city missionary, gave the address. Reports showed good work done for Bethany Boys' Home, aborigines' mission, City Mission, hospitals, home missions and overseas missions. Mrs. Boxhall, Mission Band superintendent, is away in South Australia. On Dec. 17 gifts were distributed to patients at the Sanatorium.

WORLD DAY OF PRAYER

THE World Day of Prayer will be held on Friday, March 8, and the order of service has been prepared by Miss Mabel Shaw, of Mbereshi, Central Africa, the theme being, "The Things that Make for Our Peace."

ADDRESSES

A. Baker (preacher Lidcombe-Carramar churches, N.S.W.).—3 Third-ave., Berala, Sydney.

G. A. Whiting (preacher Wembley church, W.A.).—80 Daglish-st., Wembley Park.

IN MEMORIAM

FAIRCLOUGH.—Loving memories of my dearly loved husband, John, called to higher service, Jan. 24, 1945.

"Our lives, though parted, still are bound,
By golden cords of love;
But the faith we hold by God is crowned
And sealed in heaven above."
—His loving wife Hannah.

FAIRCLOUGH.—In loving memory of John, dear father and grandfather, who was called home Jan. 24, 1945, at Mile End, Adelaide.

"We shall meet him with our Saviour
In our home beyond the skies."
—Inserted by his loved son John, Alice, Joyce and Bill.

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January 23, 1946

WOMEN'S DEPARTMENT

The Everlasting Creator

Call to Worship (Psalm 90: 1, 2).—"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Hymn.—Churches of Christ Hymnal, No. 44, "O God, our Help in ages past."

Prayer.—O thou who art our God, the everlasting Creator, the underlying Power of the world, who wouldst draw all men into abiding fellowship with thyself; come into our hearts this day by thy Spirit. Take our hands in thine and speak peace and courage to our souls. Grant that we may begin this, another year of service, with thy blessing, that we may continue it in thy favor and in faith and obedience seek always to do thy will. In Jesus' name we pray. Amen.

Scripture Reading.—Psalm 33: 1-9.

Silent Meditation and Prayer (directed by leader).

Ourselves.—That we may be more earnest and unselfish in our stewardship of our time, talents and possessions; that we may be more understanding and friendly in our relationship with all we meet.

Our Nation.—That the spirit of patience and co-operation may be abroad that our problems may be solved in terms of brotherhood; that our nation may serve unselfishly in the great tasks of peace building.

Our Church.—That the opportunities of today may be understood and with courage and zeal seized upon.

Others.—For our Servicemen and women re-

turning to civilian life, possibly with handicaps, fearful of the future. For the suffering millions of Europe and Asia. For those who bravely proclaim the gospel in all parts of the world. For those who, during these past years, in trying and dangerous conditions, have maintained their witness.

The Lord's Prayer.

Hymn.—Churches of Christ Hymnal, 387, "He leadeth me, Oh, blessed thought."

Leader.—In his song of praise, the Psalmist expresses his worship of the Lord God, who created all things and preserves the lives of his children. In Gen. 1: 1 is the statement, "In the beginning God created the heavens and the earth." There in that statement we have an essential fundamental truth. "In the beginning God." But having created the universe as a home for man, God went on to create man in his own image. Because "God is a spirit," our bodies are not that image. It is the indwelling spirit which permits us to enter into fellowship with other spirits like our own and with God himself.

We are all sadly aware of how sin breaks that fellowship and alienates from God our Father. We realise some of the power of sin in the world because we know its power in ourselves. We are seriously concerned for the peoples of our own country and of other nations. So many do not know God and do not seem to want to. We are picking up the broken threads of life so tragically and terribly garbled by war. Will the coming world civilisation be characterised by hope and joy, endless growth and achievement based on faith in an infinite, absolute and perfect Person, the

Victorian News — Continued

Echuca.—During December attendances were good, and many folk holidaying met with church. For their final meeting for year, Girls' Club invited all young folk to join in a hike, then games and songs around camp fire. Ladies' Auxiliary finished year by a social evening at which they announced aim of £50 for year had been achieved. Christmas tree for kinders was a great success. Christmas gift offering for church amounted to £28. Sunday school has been in recess for three weeks. A young lady has been baptised and received into fellowship. Church was happy to receive transfer of Beyer family from Frankston. Mrs. Berneath and Mrs. Fleming are recovering after some weeks' illness. Plans for commencement of a boys' club are in hand. Working bee has made good progress with painting of chapel.

Caulfield (Bambra-rd.).—Attendances and interest are splendidly maintained. On Jan. 13, 154 communed. Intermediates under leadership of Miss M. Buckingham continue their good work, and during December entertained a number of children at a Christmas treat. Kindergarten work, under leadership of Sister B. Smart, is encouraging. Recently Mr. Baird, of Camberwell, addressed church. Rendition of cantata "Bethlehem" reflected much credit upon conductor J. Machin, choir and soloists. Fellowship has been enjoyed with visitors and Servicemen. H. Bean, R. Barton, R. Staley, M.M., J. Tidd and E. Vafiopulous, who have recently returned from overseas, have been welcomed home. The ministry of R. L. Williams is greatly appreciated. On Jan. 10 a church social and gift evening was held, when opportunity was taken to express good wishes and to present gifts to Miss Norma Brown, shortly to be married.

SITUATION WANTED

Elderly, active lady, like housekeep refined gent, own mistress, quiet place, small wage. Phone JL1625.

FOR SALE

Ten church seats, each 13 ft. 6 in (seat 9), £4/10/- each.—W. Donaldson, sec., 5 Cabramattard, Mosman, N.S.W. XM3240.

WANTED

Pianist-organist wanted; to play piano at choir rehearsals on Friday evenings, and organ at concerts, etc., for Metropolitan Churches of Christ Girls' Choir.—Claude Gadge, 27 Northcote-rd., Armadale, Vic.

Thirty young men wanted, tenors, baritones, basses, to work with Metropolitan Churches of Christ Girls' Choir, in concert programmes and choral services. Excellent opportunity to gain choral experience. Regular rehearsal necessary (starting Friday, Feb. 1), Swanston-st. church, 8 p.m. Apply Claude Gadge, 27 Northcote-rd., Armadale, Vic.

CONCERTS AND CHORAL SERVICES

Churches and societies desiring the services of the Metropolitan Churches of Christ Girls' Choir and Malvern Concert Orchestra should apply early, stating funds they desire to help, and what month the function is desired.—Claude Gadge, 27 Northcote-rd., Armadale, SE3.

MARRIAGE

MORRIS-ROFFEY.—The uniting in marriage of Ivy, only daughter of Mr. and Mrs. W. C. Roffey, of Greenwich, to Alan (N.S.W. Bible college graduate), only son of Mr. and Mrs. V. B. Morris, of North Sydney, was solemnised by Mr. E. C. Hinrichsen at church of Christ, Lane Cove, N.S.W., on Dec. 1.

DEATH

CHARLES (Benn).—On Jan. 17, at her residence, Long-st., Goulburn, Annie, loved wife of Arthur, and devoted mother of Clifford, Ellie and Grace. Rest after weariness.

IN MEMORIAM

FISHER.—In loving memory of our dear son, brother and uncle, Frank Hugh, who lost his life Jan. 28, 1945, at Darwin (result of burns), R.A.A.F.

Sweetest memories, dearly loved, and sadly missed.
—Inserted by father, mother, brothers, sisters and niece.

L.A.C. FISHER.—In loving memory of my dear brother Frank Hugh, who lost his life result of burns, Darwin, Jan. 28, 1945.

No friend half so dear to me,
No comrade so true,
No pal half so dear to me,
My brother, as you.
—Inserted by sister Una.

GIBBS.—In loving memory of my dear wife and our loved mother, Alice, who fell asleep in Christ on Jan. 28, 1940.

Not gone from memory or from love,
But to her Father's home above.
—Inserted by her loving husband Douglas, and daughters Florence (Mrs. T. Price, Kyneton) and Elsie.

GORDON.—In loving memory of our loved ones, who were called home 1933 and 1936. To memory dear. Till the day dawn and shadows flee away.

—Mrs. Gordon and family.

LEE (on Active Service).—In proud and loving memory of our dear sons, VX50234 Kenneth Victor, 2/6 Div. (ret. M.E.), died of wounds N.G., Jan. 30, 1943; also Mervyn, R.A.A.F., Squadron 458, presumed killed Feb. 12, 1945, and L. Auburn, VX60943, 2/5 A.A. Bty. (ret. M.E. and N.G.), died of illness Oct. 29, 1945.

Resting where no shadows fall,
In perfect peace they await us all;
God grant the peace for which they died.
—Inserted by their loving mother and father.

LEE (on Active Service).—In loving memory of our dear brothers, VX50234 Ken., 2/6 Div., ret. M.E., died of wounds N.G., Jan. 30, 1943; Merv., 410993, R.A.A.F., Squadron 458, presumed killed Feb. 12, 1945; and Aub., VX60943, 2/5 A.A. Bty., ret. M.E. and N.G., died of illness Oct. 29, 1945.

As boys we grew up together,
And played at the same games;
As men away to war we marched,
Never thinking, together we would not return.

—Inserted by their loving brothers, Ray and Rod.

LEE (on Active Service).—In loving memory of our dear nephews, VX50234, Pte Ken., ret. M.E., died of wounds Wau, N.G., Jan. 30, 1943, aged 23 years; W/O Mervyn, R.A.A.F., killed air crash Gibraltar, Feb. 12, 1945, aged 27 years; VX60943 Gunner Aub. (late A.I.F.), ret. M.E., N.G., died suddenly Oct. 29, 1945, aged 33 years; devoted grandsons of the late Mr. and Mrs. W. H. Long, late of Bendigo.

Their life a beautiful memory,
Their death a silent sorrow.
—Inserted by their loving auntie Beck and Sylvie, uncle Tom and Eli.

PAYNE, Ellen.—God called home our loving mother on Jan. 11, 1939, but she left us the key to a garden of loving memories.

She left us for the brighter, better shore;
And, though she'll bless our lives on earth no more,
Some day we'll wake
In that bright world where partings are not known,
And greet with joy our mother dear, our own.
—Never forgotten by Annie, Elsie and Fred (son-in-law).

COMING EVENTS

JANUARY 28.—Chinese Mission (Queensberry-st., Carlton). Annual picnic will be held at Williamstown. All who have been connected with our church mission are invited to come and have a day of fellowship and re-union.

FEBRUARY 1.—Swanston-st., 2 p.m., Victorian Women's Conference Executive will meet. Leader of devotions, Mrs. R. J. Wilkie. Inspirational address will be given by Mrs. Cartmel.

MIDDLE PARK AND SOUTH MELBOURNE CIRCUIT

EVANGELISTIC MISSION,
commenced SUNDAY, JAN. 20, at 7.15 p.m.
Missioner, Mr. K. A. Macnaughtan.
Song-leader, Mr. W. W. Saunders.
The tent is situated at corner of Victoria-ave. and Beaconsfield-pde., Albert Park.
Take South Melbourne Beach tram in Collins-st., Nos. 9 and 10, to terminus.
Sister churches urged to co-operate.
Sundays, 11 a.m. and 7.15 p.m. Week days, 7.45 p.m.

RED HILL CHURCH ANNIVERSARY.

SATURDAY, JAN. 26, 8 p.m.

SUNDAY, JAN. 27:

Morning, 11.15; evening, 7.30.

Speaker, A. E. Hurren.

Basket Lunch and tea.



Hot water, tea, milk, sugar provided.

FEBRUARY 3, 1946

PRAHRAN CHURCH 93rd ANNIVERSARY AND HOME-COMING CELEBRATIONS.

11 a.m., Chaplain Chas. Young.

3 p.m., Mr. Reg. Bolduan.

7 p.m., Mr. F. B. Burt.

Come and enjoy a happy day of fellowship.

If unable to attend send a greeting.
Dinner and tea provided for visitors.
Preacher: F. B. Burt, 2 Webster-st., Oakleigh, UM1194.

Secretary: Geo. W. Matt, 14 Loch-ave., E. St. Kilda, LF7675.

PUBLIC WELCOME MEETING TO EX-CHAPLAIN JOHN TURNER,

in the Chapel, St. Georges-rd., Nth. Fitzroy, on WEDNESDAY, FEB. 6, at 8 p.m.
All past members and others are cordially invited to be present.

Representative speakers, and musical programme by choir and soloists.

Ex-Chaplain Turner commences his ministry on Sunday, Feb. 3.

INTER-VARSITY PUBLICATIONS.

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The Home Circle

J. C. F. Pittman

PAIN'S TEACHING

CALL not pain's teaching punishment: the fire
That lights a soul, even while it tortures
blesses;

The sorrow that unmakes some old desire,
And on the same foundation builds a higher,
Hath more than joy for him who acquiesces.

Ah, darkness teaches us to love the light;
Not as 'tis loved of children, warm a-bed,
And crying for the toys put by at night,
But even as a blinded painter might
Whose soul paints on in dreams of radiance
fled. —Selected.

THE THREE-HANDED MAN

THE eloquent lecturer, J. B. Gough, in one
of his addresses, used to tell the story
of a man who was always late. Said a friend
to him on one occasion when, as usual, he came
in after time:

"You belong to the three-handed species."

"Ah!" remarked the late-comer, "a very rare
species that."

"Oh, no; plenty of them!" was the reply.
"Two hands like other people, and a little be-
hind-hand."

Should that be true of any of you, let me
urge you to cut off at once that little "behind-
hand," and take your place with those who
make it their aim to study the comfort of
others by being always in time.—Selected.

A NATURAL OUTCOME

THERE is no man that imparteth his joys
to his friend, but he joyeth the more; and
no man that imparteth his griefs to his
friend, but he grieveth the less.—Bacon.

TACT

The shoe dealer was engaging a new assistant.
"Suppose," he said, "a lady customer were to
remark, while you were trying to fit her,
'Don't you think one of my feet is bigger than
the other?' what would you say?" "I should
say, 'On the contrary, madam; one is smaller
than the other.'" "The job is yours."

The Family Altar

TOPIC.—"THE CHILD GREW"

- Jan. 28—Acts 2: 43-47.
" 29—Acts 4: 32-37.
" 30—1 Cor. 16: 13-18.
" 31—Eph. 6: 10-20.
Feb. 1—James 1: 1-8.
" 2—Luke 2: 25-39.
" 3—Psalm 98; Luke 2: 40-52.

THAT the history of the boyhood of Jesus is
given in thirty-two words is surely a
sign of inspiration. Here we have a model
of brevity, the phraseology of which suggests
a mysterious blending of the natural and super-
natural, and especially the graces which tended
to spiritual development. Jesus grew not
only in stature, but in wisdom, in grace, and
in favor with God and man. Yet it should
be noted that later worldlings withdrew their
admiration. History repeats itself, so that
even now "men admire holiness until it be-
comes aggressive, and then they feel an an-
tagonism against it as great, or intense, as
their previous admiration."—J.C.F.P.

The Australian Christian

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January 23, 1946

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1500 Years of Forgotten Song

A HYMN FOR FEBRUARY—No. 557, FEB. 3

TO cover in a few hundred words such a tremendous field as the work of John Mason Neale needs something of Neale's own capacities for selection and reduction, though it would be futile to ape the brilliance or breadth or depth of his scholarship. Probably no other worker set himself such a task—restoring to the church 1500 years of forgotten song; probably no other had such an equipment—twenty languages "at his finger-tips" and a working knowledge of twenty others; certainly none surpassed him in the magnificence of the results.

As a single example, let it be recorded that to produce 52 pages of "Hymns of the Eastern Church" Neale examined 5000 large pages of ancient Greek service-books and liturgies! When Neale's genius rekindles ancient fires, the English-speaking world receives from the 3000 lines of the "Rhythm of Bernard of Morlaix" such hymns as "Jerusalem the golden," "For thee, O dear, dear country," "Brief life is here our portion"; and from Bernard of Clairvaux "Jesus, the very thought is sweet." From suggestions from the Greek, he writes: "Art thou weary?" "The day is past and over," "The day of resurrection," "Safe home, safe home in port," "Fierce was the wild billow." Amongst scores of carols from many European languages appears "Good King Wenceslas." But beyond this, his record is made almost incredible by the shortness of his life (48 years); the appallingly inadequate recognition the Church of England gave its most learned hymnographer (£27 a year as warden of a church institution), and the tremendous extent of his other labors, social and literary. Some of the former set standards for a whole new field of enterprise for his church; some of the latter opened wide the door for mutual recognition of the Anglican and Eastern Churches.

Mystery surrounds the exact origin of Neale's "Greek" hymns; he described them as "after" this or that Greek author, but in some cases only the slenderest links with the Greek—or none at all—have been discovered. Probably a few words served as starting-point and the resultant hymn has been a kind of explosion of Neale's brilliance, merely set off by a Greek matchstick. "O happy band of pilgrims" he describes as "after St. Joseph of the Studium"—an orator and poet of the ninth century Greek church—but beyond that, nothing is known of its origin.—F.J.F.

Obituary

W. Clifford

THE church at Kellevie, and the brotherhood in Tasmania, have been saddened by the death of our much-loved brother, William Clifford, who passed peacefully to his reward on Saturday, Dec. 22, 1945, at the age of 95 years. Some sixty years ago, under the preaching of the late Stephen Cheek, he was brought to know and accept Jesus Christ as his Saviour. He immediately began a life of active service for the Master. Our brother was an able speaker, possessed of that fighting spirit of the pioneers of the Restoration Movement, and led many to know the saving power of Jesus Christ. His active work in the Kellevie district for fifty years was appreciated by all who knew him. His body was laid to rest on Monday, Dec. 24, and an "in memoriam" service was conducted on Jan. 6, in Kellevie chapel. To members of his family and other relatives we extend Christian love and sympathy, mourning not as others who have no hope, but as those who are looking

forward to that glorious day of the Lord's appearing, when we shall be united in his presence above.—A.E.H.

William Francis

AS morning dawned on the last day of 1945, William Francis entered into rest at Too-woomba, Qld. On New Year's Day, after a service in Ma Ma Creek chapel and at the graveside, his remains were laid in their last resting place. Our brother, who had reached the age of 79 years, came to Queensland from Victoria when six years old. After spending some time at Redbank and Ipswich, he came to Ma Ma Creek. Here he accepted Christ, and was baptised by the late Mr. Pollock nearly sixty years ago. Though several years of his life were spent at Flagstone Creek, Mr. Francis with his wife and daughter was always in the Lord's house on the Lord's day, travelling ten miles over rough road with only a horse for transport. His wife predeceased him four years ago. He leaves one daughter, Mrs. S. Neumann, who, though feeling deeply her loss, rejoices with all for a long life lived entirely for the Master. The writer conducted the funeral service, assisted by the conference president, V. G. Boettcher.—W.G.

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For evening service leaves Fern Tree Gully 3.10 p.m. (bring tea), leaves church 9 p.m. for return.

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2. At present no church of Christ in that centre.
3. The mission will commence on Sunday, Feb. 10.
4. It is costly and difficult to start a new cause.

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What Happens in Church?

SUNDAY NIGHT AT PINELEIGH

"DOES the Sunday evening service differ
from that in the morning?" inquired
Harvey. "The morning meeting appears to be
an assembly of committed Christians at the
Lord's Table." Harry explained that the
nature and design of the Sunday night gather-
ings depended largely on whether the local
church membership was really evangelistic.
"Where the best traditions obtain," he con-
tinued, "the church members are eager to pro-
vide an evening setting of spiritual enthusiasm
and song, where persons undecided for Christ
may come and hear the challenge of the gospel.
The preaching usually issues in an appeal for
decisions, and persons responding are heard
in affirmative reply to the question: 'Do you
believe that Jesus is the Christ, the Son of
the living God?' Persons who have made such
profession of faith at previous meetings are
baptised usually on a Sunday night."

Harry maintained that many conditions in
modern life call for more than traditional Sun-
day night patterns. "However," he said, "I
can give you a general idea of what is hap-
pening at Pineleigh right now."

1. The service, led by the minister, com-
mences at 7 p.m. with a vesper:

"Jesu, stand among us
In thy risen power . . ."

after which there is a brief prayer of in-
vocation.

2. A praise hymn is followed by a short
reading from Psalms or Prophets, declaring
the vastness and glory of God. Then comes a
choir item or solo, also the notices.

3. The main scripture reading precedes a
second number by the choir, with another
hymn following.

4. Then the gospel message. At present Mr.
Staynor is preaching a series of picture ser-
mons. He commenced with the Christmas
message, "Bells of Bethlehem." Now he is
giving a succession of five addresses based on
the life and work of the Apostle Paul: "The
Man Who Changed Masters," "In the Service
of the King," "A Voice for God," "Marks of a
Man" and "Through Tragedy to Triumph." Each
sermon is accompanied by the projection of
high standard colored slides, and culminates
in a hymn of invitation.

5. Committed Christians are invited to com-
munion, and these proceed to the vestry dur-
ing the singing of an objective hymn of faith-
ful praise.

6. The chapel service is concluded with prayer
and vesper, usually at 8.15 p.m.

Mr. Staynor's use of pictures at this time
of the year has been with a view to attracting
older girls and boys to the Sunday night service
during their long vacation. This objective
has been attained to a gratifying degree. One
thoughtful friend, who avowed that he came in
critical mood, said later that he was greatly
pleased. A youthful partner in the Master's
service has rigged an efficient water-cooled
projector, out of sight of the congregation. By
unnoticed foot control from the platform, the
preacher changes the slides at will. Thus
mechanical obtrusions are eliminated and there
is an unhindered atmosphere of reverence.—
G. J. Andrews.

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