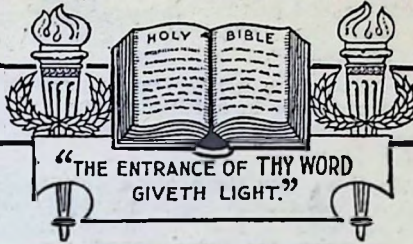


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

Posted direct, 10/6 year. Foreign, 16/6 year.
Through church agent, 2d. week.

VOL. XLIX., No. 50

WEDNESDAY, DECEMBER 11, 1946

The Great Refusal

*J. E. Brooke, of South Australia, finds
an example, in modern times, of the
foolish error committed by the rich
young ruler.*

THERE is no tragedy in life like the failure of what gave such promise and came so near being a triumph.

Who can forget the pathos of that gripping scene in the gospel story of the rich young ruler confronting Christ with an eager willingness, but then turning his back on him in the sadness of a great refusal? See him come running and falling down on his knees at Jesus' feet, gazing up earnestly into his face. "Good Master," he asks, "what shall I do that I may inherit eternal life?" Jesus, to begin with, reminded him of the moral code. "You know the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother."

At that you can see a shadow come over the young man's face. "Is that all, then?" "Master, all these have I observed from my youth." He is still unsatisfied.

"Then Jesus, beholding him, loved him"—loved him for his honesty, for his eager, questing spirit, for his divine discontent, loved him for the great possibilities showing in his searching soul. So he really wants to know the secret of the great adventure? The secret is surrender. Only for him it will be nothing less than surgical. It must be all or nothing, one thing or the other. He is so wedded to his wealth that he must give it all up if he would be free. Here, then, are the terms if he will have it: "Go thy way, sell whatsoever thou hast and give it to the poor and thou shalt have treasure in heaven: and come, take up the cross and follow me." For a moment the young man's eyes flash as he sees this great and generous, this darling and divine adventure, opening before him. Then his head falls slowly, he rises, turns on his heel, and slowly, sadly, walks away. "He was sad at that saying and went away grieved; for he had great possessions." He was rich in material things, but he knew himself to be miserably poor in heart, for he had refused the richest thing in life. His wealth could never mean the same again after this glorious thing he had glimpsed, and as he grew increasingly dissatisfied with it, his sense of loss would grow the deeper.

George Wiseman in a poem pictures the rich young ruler as a pitiable old man looking back:—

"I was the rich young man who came to Christ,
Long years ago when I was in my youth,
I sought the answer to eternal life,
And knew that he alone possessed the truth.

"In earnestness I ran, lest he depart,
My spirit light, my haughty pride subdued,
And kneeling on the ground before his feet,
I seemed unconscious of the multitude.

"I will not soon forget his look of love,
As eagerly I said that from a lad
I had fulfilled the laws of God and man,
Yet ere I ceased his face seemed strangely
sad.

"One thing thou lackest yet, my son," he said,
And then he paused and eyed me searchingly,
'Go, sell thy goods and feed and clothe the
poor,
Then take my cross and follow after me.'

"My shoulders drooped, my eyes fell to the
ground,
His words had pierced my heart as would a
knife,
'Go, sell.' Ah, no, I could not pay that price.
I loved my wealth—aye—even more than life.

"I stood, then turned and slowly walked away,
A sorrow none can know had gripped my
heart;
The Master watched until I passed from
view,

He knew that wealth and I would never part.

"But now the weight of age has laid me low,
The hand of death is seeking mine to
clasp,

And I am left alone with but my wealth,
When once eternal life was in my grasp."

That is a scene which ever holds its pathos, because it is a tragedy that has been repeated so many times. History is simply full of such incidents, of men, and women too, rich, not only in money and material things, but what makes it still more tragic, rich in qualities of mind and heart, clinging to these riches and refusing the richest thing of all. For Christ, and what life may become in following and

(Please turn to page 619)



The Master and the Rich Young Ruler.

The Poor Parson

A Tribute by G. R. Stirling, B.A., of South Australia.

I WAS dipping into Chaucer the other day. I was arrested by the familiar account of the poor parson in the prologue. As I read it again I could see pictured in archaic verse, by this fourteenth century poet, some of those who are still with us.

I have known such men of God as Chaucer pictured. I have stayed in their homes. I have seen them at work. And as we quote some of the lines from the prologue, you will see them too. They serve in small churches, often home mission churches, often in very



G. R. Stirling,
Youth Director of South Australia.

hard fields. In the words of Chaucer I wish to pay tribute to them.

"A good man was there of religioun
And was a poor parson of a toun."

These men I have known have all been poor, often very poor, in this world's goods. But like Chaucer's parson,

"Riche he was of holy thoght and
werk. . . ."

Not that these men are unskilled men. I have seen their hardly won, much thumbed books, on home-made bookshelves. I know of their years of study.

"He was also a learned man . . .
That Christes Gospel trewely would preche;
His parishens devoutly would he teche."

I have seen the hard-earned salaries go back into church work, into the homes of the not-so-well-off, into entertaining for the good of the cause. Congregations that could not see or know all this have been forgetful. These men I have known, and still know, have been reluctant to remind church members of their obligation. They would sooner go short themselves. And all this was so in Chaucer's day.

"Full loth were him to cursen for his tithes,
But rather would he given out of doute,
Unto his poore parishens aboute,
Of his offering and eke of his substaunce:
He could in little thing have suffisaunce."



Here is another familiar picture:

"Wide was his parishe,
and the houses
fer asunder,

But he ne lefte not for rain ne thunder,
In sickness nor in mischief to visyte
The farthest in his parisshe, much and
light. . . ."

But in these days there is a difference. Then he went the rounds "Upon his feet, and in hand a staff." To-day it is the push bike and sometimes the "bone-shaker" car.

These men of God who serve us so well on the frontiers of the kingdom of God are often humble men, quiet, unambitious. But I have known them to be forceful and straight and fearless as occasion has demanded, not prepared to water down their words to please men.

"But if were any person obstinate,
What so he were, of high or low estate,
Him would he snibben sharply for the
nonce . . .
He waited after no pomp and reverence,
Ne maked himself a spiced conscience."

These men are noted for their practicality. They preach and they practise what they preach. They are human indeed, and have their failings, but they are like the "poor parson":

"This noble example to his sheep he gave
That first he wrought and afterward he
taught . . .
And Christes lore, and his apostles twelve,
He taught, but first he followed it himselve."

So did Chaucer paint the "poor parson." And his subject is still with us. We have used the words of Chaucer to pay tribute to the men who spend their lives with the smaller, tougher fields. The tribute will not have been in vain if it has reached as far as our consciences, that we might treat them better.

THE LORD'S TABLE

Truth in Communion Hymns

THE Lord's Supper has made a strong appeal to hymn writers. There is an inner beauty in the feast that cannot be expressed fully in words. Ordinary prose fails, but the insight of the poetic imagination enables the hymn writer to discover and to express well the message of this feast.

One of our British brethren, Gilbert Y. Tickle, has been able to indicate the feelings of worshippers in delicate verse. His words are in harmony with the simple teachings of the New Testament. While some have turned the feast into a magical rite and others have failed to see that it is more than an act of remembrance, Gilbert Tickle discovered in this feast fellowship and communion with a crucified, risen Lord.

In the Churches of Christ Hymn Book, No. 231, he wrote:—

"O what a feast ineffable is this!
Thy table spread with more than angel's
food;
Angels, the highest, never taste the
bliss—
The dear communion of thy flesh and
blood."

The hymn writer also found in the partak-

ing of the bread and wine a communion with the body and blood of the Lord. No wonder he considered this more delightful than angel's food! In his hymn, 258, he developed the same thought and indicated that this feast provides strength for weary saints. Thus Gilbert Tickle considered it right to make this request of the Lord—

"And when the loaf we break,
Thine own rich blessing give,
May all with loving hearts partake,
And all new strength receive."

The hymn 286 reveals why the writer was able to find strength in this feast. When we gather around the Lord's table we draw near to the Master and can say—

"Thou, in the midst, art there to bless
With more than earthly happiness."

Then the bread "speaks to us of Bread divine" and the cup provides "communion sweet," "in him who washed us in his blood." Because of the message of the feast we are able to sing with genuine sincerity—

"We thank thee, Lord, for this bright
hour
That tells of all thy saving power."



INDIA'S FUTURE CHURCH

PANDIT NEHRU, Prime Minister of India, in a recent interview is reported to have spoken reassuringly about the future of the Christian church in India. "Although our ultimate aim," he said, "is a secular state not to be identified with any particular religion, freedom of conscience and the recognition of the religious right of all citizens must be the starting point. Indian Christians are part and parcel of the Indian people. Their traditions go back 1500 years and more, and they form some of the many enriching elements in the country's cultural and spiritual life."

Asked about freedom to propagate Christianity, he replied that "any faith whose roots are strong and healthy should spread; and to interfere with that right to spread seems to me to be a blow at the roots themselves. Unless a given faith proves a menace to public order, or its teachers attempt to thrust it down the unwilling throats of men of other persuasions, there can be no justification for measures which deprive any community of its rights." When pressed further on the point of the right to propagate the Christian faith, and when asked in particular whether "Christian schools will be allowed to continue to play their own part in the formation of Indian youth," he replied cautiously, "Yes, I think they will continue."—C.W.

COMPASSION

To bad as well as good, to all,
A generous man compassion shows;
On earth no mortal lives, he knows,
Who does not oft through weakness fall.
—Ramayana.

Carnarvon is Ours!

THIS announcement "Carnarvon is Ours" thrills our Australian brotherhood. For two years we have prayed, planned, worked, searched and deputed to obtain a location to establish a mission to improve the lot of native people and children of the Gascoyne district. Vested interests have resolutely stood in our way, inspiring every hindrance possible to prevent the fruition of our hopes. Finally when we bought our own land and gave determined intention to go ahead, believing we were led of God, Government authorities appointed a Committee of Three to report on our proposals. The report was so favorable the Minister signed an authority for us to establish a mission. The field is officially recognised and officially reserved exclusively for the Churches of Christ Ab-

original brethren or sisters, churches or societies, to finance a building or portion of a building, over and above normal mission expenses required through the annual offering channels. Buildings will cost as follows:—

Three, four or five buildings of standard design, 72 x 18, £85 each. One or two, higher walls and roof, £120 each. Two smaller stores, £25 each.

Further particulars will be gladly supplied by the secretary, Federal Aborigines Mission Board, 90 Guildford-rd., Mt. Lawley, W.A.

Letters should be sent air mail, and payments made to "Carnarvon Building Drive."

(Photos used to illustrate above article are reproduced by courtesy of W.A. Govt. Tourist Bureau.)

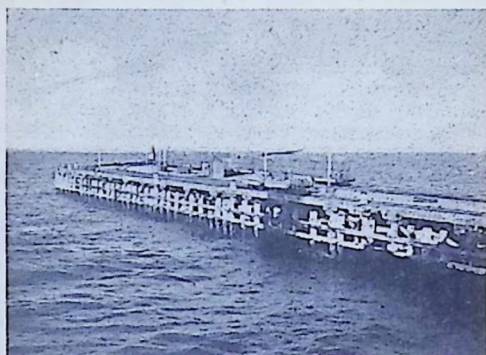
Evening

IF, at the close of day,
I cease to pray
To God, my Maker,
Infinite Creator
Of land and sea;
Let me accursed be.

My gratitude I bring
To thee, great King,
Who rules all space,
Boundless thy bounteous grace,
To thee I kneel,
Thy wondrous presence feel.

So now in peace I rest,
Thy will is best,
To thee I've spoken,
Still with faith unbroken:
Conscious am I
Thou art forever nigh.

—H. C. Shields.



Wool on Carnarvon Jetty Awaiting Shipment.

originals Mission. "This is the Lord's victory, and it is marvellous in our eyes."

What Next?

Last year the Western Australian brethren organised a building drive for Norseman. One W.A. brother gave £150 to purchase two buildings. Forty voluntary workers dismantled two on two Saturdays. Thirteen voluntary workers travelled to Norseman and erected them. Twenty farmers travelled 50 to 100 miles both ways to dismantle a third. Norseman mission was provided with 4500 square feet of floor space in a grand co-operative and exceptionally economical effort.

We can do a bigger and better thing at Carnarvon. An even better type of building is expected to become available within practical distance of Carnarvon. Stan Gale, our experienced builder, has undertaken to organise, free of charge, the operations. Already the W.A. brethren are keenly interested, and it is expected fifteen to twenty will be prepared to give two to three weeks of their time in voluntary effort. They will assemble from as far afield as 400 miles on a date being fixed. They will dismantle the buildings, transport them 300 miles to Carnarvon, 200



Irrigation Channels & Golden Cross Bananas.

ing a firm foundation for our development in a most economical way. An expenditure of £500 in buildings and £300 in transport will immediately provide equipment that in ordinary times and by ordinary means would cost us over £3000. This Australian brotherhood will never again be presented with such a golden opportunity for its mission at Carnarvon.

Your Federal Aborigines Mission Board and the W.A. voluntary workers will purchase and equip the mission with as many buildings as the brotherhood will provide while the opportunity is here.

The case is herewith presented to enable in-

Preacher's Golden Wedding

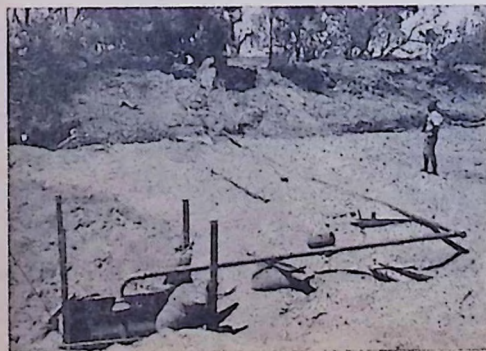
ON December 2, 1896, H. D. Smith, of the church of Christ, Hindmarsh, S.A., officiated at the marriage of Emily Harding, of Port-rd., Beverley, to William Charles Brooker, of West-st., York. The wedding ceremony took place at the Christian chapel, York, the reception and wedding breakfast at the Rechabite Hall, Port-rd., York. The parents of both bride and bridegroom were present, also a large number of members of the church and personal friends. The report of the wedding was published fifty years ago in the "Australian Christian" by H. D. Smith, from York.

On Monday, December 2, 1946, the members of the family of Mr. and Mrs. W. C. Brooker decided to mark the event of the Golden Wedding in a fitting way around the family circle. All day long Mr. and Mrs. Brooker received relatives and friends from all over the district. Beautiful flowers were brought to their home, "Lochiel," 20 Divett-place, Alberton, until every room was beautifully decorated. Every mail brought bundles of letters from all over the Commonwealth. Telegrams conveying congratulations and good wishes were received every few minutes from all over the State and distant parts in other States. Letters from organisations, committees, executives and departments of churches of Christ brought beautiful expressions of Christian love and good wishes. The telephone was also working overtime. Many of the members of the church of Christ, Queenstown, sent along their tokens of love and good wishes.

The evening meal was partaken of in the dining room, Mr. and Mrs. Brooker seated at the head of the table, surrounded by all the members of their family, with the exception of one little granddaughter who is in hospital.

The wedding cake was decorated with ornaments from other festivities, viz., some orange blossom from Mr. Brooker's parents' wedding cake, 76 years old; a bon-bon from Mr. and Mrs. W. C. Brooker's wedding cake 50 years old; also ornaments and decorations used for the wedding cakes of their two daughters. Photographs of the bride and bridegroom of 50 years ago, in golden frames, stood on the sideboard. The officers and members of the church where Mr. and Mrs. Brooker have labored for 42 years had arranged for a big function for December 2 as a surprise to their beloved preacher and his dear wife; but unfortunately this had to be postponed on account of the uncertainty of Mr. Brooker being able to be present (he will be going into hospital for an operation). The officers and members were very disappointed, but they hope and trust that he will soon be restored to health and strength again, and able to carry on his duties as he has done so faithfully for so many years. The function will then be held, God willing, and will have a double meaning—one of thanksgiving as well as of congratulations and good wishes.

The members of the family present were Mrs. J. M. Hall (daughter); her husband, Mr. J. M. Hall; and daughter, Miss Dorothy Hall; Mr. W. R. Brooker (son), and his son and daughter, Bill and Margaret; Mrs. F. R. Broadbent (daughter), and her husband Mr. F. R. Broadbent, and two sons, Frank and Alan. Miss Ethel Broadbent, sister to Mr. F. R. Broadbent, was also present.



Pumping Plant in Bed of Gascoyne River.

Some Movements Toward Union

Dr. A. J. Saunders.

The United Church of Canada

UNLIKE the Indian example which proceeds from a federal basis, the United Church of Canada is an organic union. Three church bodies agreed to unite as one Christian church: they were the Presbyterian Church, the Methodist, and the Congregational. After much conference and debate, and the settlement of various questions, in 1925 they decided to form themselves into the United Church of Canada. Their doctrinal differences did not prove insurmountable; there was more question about organisation and administration and property, but at last these matters were solved, and the church began its united life. A section of the Presbyterians did not join the United Church; they preferred to remain the Continuing Presbyterian Church.

The history of this movement during the intervening 21 years has been a most encouraging testimony from actual experience of the value of the United Church. The continuing Presbyterian body has been losing right along the line in membership, in influence and standing in the nation; while on the other hand the United Church has been growing in numbers and spiritual power from year to year. Many believe that it is only a question of a short time when that Continuing Church, like the Wee Free similar body in Scotland, will desire and ask for affiliation with the larger united church. In the two decades of its history the United Church has added to its membership over 400,000 people, while the total membership of the United Church of Canada at present is more than they began with by some 100,000 persons.

The Congregational Christian Church of U.S.A.

In this union movement we have another example of organic church union. Ever since the Pilgrim Fathers and Mothers landed in America, bringing with them their traditions of independency and desire to worship God in an atmosphere of freedom and security, the Congregational Church has been a strong Christian body of earnest purpose with a powerful influence on the morals and religion of the entire American people. They have been pioneers in many fields of Christian endeavor, as for instance foreign missions, and higher education as Harvard and Yale Universities.

The body known as the Christian Church was an offshoot of the Campbell movement of a hundred years ago under the leadership of Barton W. Stone. They practised adult baptism, weekly communion service, and followed the congregational form of government. In their first century they reached a membership of about 100,000, but their progress was slow and not promising. They began to cast about for a larger body with whom to unite. Negotiations were entered into with the Congregational Church. After many months of conference, and the ironing out of differences, both the bodies decided by large votes to form one united church to be called the Congregational Christian Church. The United Church numbers over 1,000,000 members. After several years of adjustment and working together the united effort has been acknowledged by both bodies as an unqualified success. Their home work, their foreign mission activities, educational, medical, social and publications are all united and are proving a happy and successful co-operation. Growing out of this union achievement two other bodies are now negotiating with this church to come into an enlarged United Church to embrace four denominations. They will bring into the new United Church over 1,000,000 new mem-

bers; that will make a total membership of the four uniting bodies of over 2,000,000 Christians. One can easily realise what a tremendous influence for morals and religion will that United Church have upon the national life and character. Given the will to Christian union, it is possible and highly desirable to have a successful United Church. The very latest news from the U.S.A. is to the effect that the American Episcopalian and Presbyterian Churches are negotiating for a basis of union of their two church bodies.

Christian Union in China and Japan

We have not had much news regarding the United Church of Christ in China during the war years, but recently the L.M.S. missionary, Hedley P. Bunton, returned from Melbourne to Hong Kong; he has sent back a short report of his first impressions on arriving in

UPWARD AND ONWARD

HIGHER, higher will we climb
Up the mount of glory,
That our names may live through time
In our country's story;
Happy when her welfare calls,
He who conquers, he who falls.
Deeper, deeper let us toil
In the mines of knowledge;
Nature's wealth and learning's spoil
Win from school and college;
Delve we there for richer gems
Than the stars of diadems.
Onward, onward, may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty;
Minds are of celestial birth,
Make we then a heaven of earth.
Closer, closer let us knit
Hearts and hands together,
Where our fireside comforts sit
In the wildest weather;
Oh, they wander wide who roam
For the joys of life from home.

—J. Montgomery.

China. He found the United Church officials and members in excellent spirit, and planning for a great advance in their work. He attended the 17th annual synod of the Church of Christ in China in Canton. They were considering the application for membership in the United Church of the American Methodist Episcopal and the German Rhenish Mission Churches. Mr. Bunton reports: "I have noticed a very great advance in the life and work and leadership in the Chinese church since I have returned. The experiences of the past eight years of war have left their marks, and the Chinese leaders themselves claim that their spiritual gains have far outweighed their material losses. The United Church of China is a striking illustration of the value and success of Christian union."

A more remarkable example of the futility of division and the absolute need and urgency of Christian union comes strangely enough from the non-Christian government of Japan. It is a sad reflection and a deep humiliation, as well as a strong condemnation of our denominationalism, to have to admit that what we cannot or will not do has been forced upon the Christian movement in Japan by a non-Christian government as a matter of State policy. The war and the present occupation have retarded the growth of the

Japanese United Church movement, and we do not know the present situation, but no doubt the plans and organisation, which were just beginning when war broke out, are continuing under Japanese Christian leadership. My information comes from a former friend of University days, R. D. McCoy, for many years a missionary in Japan. Mr. McCoy reports: "The movement for uniting the Christian churches grew out of the new Religions Law which was passed by the Imperial Diet in the spring of 1939. Within one year after the passage of the law all denominations were supposed to organise themselves according to elaborate stipulations issued by the Government, and immediately they set themselves to that task. At first they tried to carry over their denominationalism into the new order in the form of a number of branches. But Government did not favor that procedure because of administration difficulties. Then in 1940 Government moved further that all missionaries must resign from administrative posts, and not accept money from foreign sources for mission work. The Christian enterprise must be financed and administered by Japanese nationals."

The movement for the union of churches reached its climax in a great demonstration meeting held in Tokyo on Oct. 17, 1940. Some 20,000 Christians of all denominations attended an all-day conference held on the campus of the Methodist College. On that occasion some 35 denominations issued a public declaration setting forth their purpose to abolish their branches and to unite in *one body*. The regulations which had been prepared by the separate branches and denominations were discarded and a committee of seventy, which included no missionaries, was appointed and organised for the purpose of drawing up suitable regulations for the united body. Every denomination realised the wisdom of joining the union, for the Japanese Government made it clear that they had no intention of granting recognition to any Protestant group outside the United Church. The church has a president and other officials—all Japanese elected by a representative group within the church, and have full Government recognition.

It should be understood that the Religious Act was not aimed at Christianity. It requires Shintoism and Buddhism to organise themselves in the same manner. Christianity is officially recognised as one of the three religions of Japan. Mr. McCoy's prayer is: "Let us thank God that there is a United Church in Japan to-day, and let us pray that its consecrated leaders may continue courageously to direct its work to the honor and glory of him who is the church's one Foundation."

Surely we have here a striking object lesson to our western denominationalism. It is our star in the East pointing the way to go. Is it not significant also that what Christian people in India have been trying to do for a quarter of a century in the matter of church union has been done in about one year by an outside and non-Christian body—the Japanese Government—as a matter of State policy? Christian leaders in Japan believe, it will work and be a good thing for the Christian enterprise in Japan. We shall watch the progress of this world-wide movement for a United Christian Church with the greatest interest, for it is the challenge of our Lord in this new day—"That they all may be one."

An Opportune Visit

WHEN, on Oct. 14, the s.s. "Madura" drew slowly out from the wharf at Fremantle on its way to India, with Mr. Anderson aboard, one could not help but feel grateful that at last the long-planned-for visit to the Indian mission field was about to take place.

Although there is probably little of importance in connection with our work in India that is unknown to Mr. Anderson, there can be no doubt as to the immense value both to the brethren and sisters in Australia, and to those in India, which will result from this first-hand contact of the Federal Foreign Mission secretary with the work and workers in "Our India."

In fact, we wish that not only Mr. Anderson, but many of our brethren and sisters, could pay the field even a short visit. If this were done, we feel the Foreign Mission Board would have no difficulty in raising funds for the work. Those who see our poor unfortunate neighbors in their dire need, and reflect for even a moment on their own relatively palatial circumstances, and on the words of the Master, in his parable of the Good Samaritan, must feel constrained to tarry and minister in some way, and in a self-sacrificial and really effective way, to these our brethren in distress. It is our bounden duty to point these "seekers after truth" to the one who said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by me."

For Mr. Anderson's visit a more opportune time could scarcely have been chosen, for India to-day is a changing scene. The "changeless East" is undergoing a transformation. British rule in India is at an end. India is to be ruled by her own people. The change over, as all the world knows, is not being unattended by strife, and how the different political parties will co-operate in the future remains to be seen.

And not alone in the political field, but in every department of life, India is on the march. In the church we find more and more capable Indian leaders being raised up. These brethren are, of course, gradually taking over the positions of responsibility once occupied by missionaries, that is, by foreigners amongst them. Surely this provides cause for satisfaction and gratitude, for was it not primarily to establish an indigenous church in India that men and women missionaries left their own lands and journeyed to her shores? It can readily be seen that this involves a gradual change in the nature of the contribution which can most helpfully be made by the Australian brotherhood.

New situations are arising. New relationships are being established, and the visit of Mr. Anderson to the field just now will, I believe, be welcomed by those at home and those on the field alike, and should facilitate the best possible planning and co-operation for the days which lie ahead.—L. J. Michael.

WEDDING CEREMONY ON AOBA, NEW HEBRIDES

MR. J. SMITH writes: "I had been asked to perform a wedding ceremony at the village of Lovuti, which is about six miles along the coast from Nduindui. With Abel Barney, our head teacher, I left Nduindui about 9 a.m. in our dinghy, with a borrowed outboard motor. About half way to Lovuti we had trouble with the motor, so had to row the rest of the way. After an hour's rowing we came to the base of a big cliff. Here

Abel blew a series of blasts on the boo-boo (shell), and after a while a number of men came scrambling down the cliff. Then, after a bit of manoeuvring we came alongside some rocks. This being accomplished, everything had to be emptied out of the dinghy, and the men hauled it out of the water on to the rocks above high water mark. Everything being placed in safety, we proceeded to scramble up the cliff by a track that would make a mountain goat shudder. The name Lovuti



A Christian Wedding on Aoba.

means 'big hill,' and the village is situated on top of a very steep cliff.

"When we arrived at the village the people were very glad to see us, and gave us bananas and coconuts to refresh us. We had to wait a while till all was made ready for the wedding, so it was half past twelve before we finally started the service. The bride and groom, on their wedding day here, look anything but cheerful, and these two were no exception. The bridegroom sat at one end of the seat and the bride on the other, with their backs turned to each other. When the time came for the actual ceremony I literally had to force them to join hands. When the bridegroom was asked for the ring he produced a large blue handkerchief, and after much fumbling, disclosed the ring tied in one corner of it. After the marriage had been duly performed, the couple returned to their former positions, each on the extreme end of the seat. Aoban weddings are always glum affairs, but this one was the glummiest I have yet seen!

"After the service they gave us some 'lap lap' for lunch. After this we gave injections for yaws, then left for home at 5 o'clock, tired but happy, after a thoroughly enjoyable day."

BAPTISMS AT SHRIGONDA

MISS E. VAWSER writes: "Four of our girls from the home were baptised last Sunday morning. Last New Year's Day one of the girls did not have her parent's consent to be baptised with some of the other girls, and when permission came I promised her that, as soon as we had sufficient water to spare to fill the baptistery, she would be baptised. We waited eight months, but when rain fell this girl and three others were baptised."

Work Among Youth

W. R. Hibburt.

South Australia

MT. COMPASS C.E. is starting a social fellowship to interest other youth of the community. Inter-church religious drama club has been formed with our young people prominent. Kadina and Beulah-rd. are commencing Parent and Teacher Associations in connection with their Bible schools. Churches of Christ Youth Fellowship held a Youth Parliament recently. They discussed "White Australia," missions, and Christianity and industrial peace. Strathalbyn has started a girls' club with over thirty members. Preachers recently met in conference with Robert Haley, national C.E. field secretary. Annual C.E. hike just completed with just under 1000 attending. Jean Whiteman, of Williamstown, has now completed eleven years' unbroken attendance, and is now a Bible school teacher. (Can any others beat this record?)

New South Wales

As a result of the "Happy Hour" services at Dubbo, a new school has been established under direction of the Gulgandra school. Sydney schools helped by writing to the new scholars; two teachers send up expression work, and the Y.P.D. office sends self-teaching guide sheets and provides copies of "The Parent" for distribution. A most successful exhibition of school, club and C.E. activities was held at Enmore Tabernacle. Exhibits covered also a puppetry display, physical culture club activity, slide-making and presentation, stage lighting and dressing for anniversaries, etc.; an anniversary theme display and demonstration, handcraft, self-teaching and flannelgraph.

Queensland

A very successful teachers' rally was held in Ann-st. hall in October. Eight schools were represented. At the tea table C. J. Mackenzie spoke on "Being Honest with the Child." Question time revealed a growing determination among teachers to relate their class time to the children's problems. A demonstration of nu-craft work was given by three experts. With two weeks yet to go, registrations for Christmas camp number 71. Two campers will travel 420 miles.

Victoria

Fifteen Good Companion Clubs competed in field day sports at Jolimont Park, over 200 girls being present. Winning teams were: 1, North Fitzroy, 18 points; 2, South Melbourne and Moreland, 16 points; 3, Camberwell, 14 points. L. A. Trezise presented shield to North Fitzroy team. Explorer clubs met at North Richmond in final rally for 1946, when pennants and cup were awarded successful clubs as follow: Field Sports, Moreland; Indoor Sports, Springvale; Efficiency, Ormond. The all-round efficiency cup winners were Springvale. E. J. Miles gave the address. Supper tables were decorated in novel styles by each club. Registrations for Christmas camp at Monbulk have reached 100, the limit of accommodation. Camp study booklet is entitled, "Christian Global Strategy."

"Life only is bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love."

Here and There

F. S. Steer, Box 9, P.O., Surry Hills, N.S.W., notifies preachers who are members of the Preachers' Provident Fund that contributions must be received by Dec. 31 to participate in this year's subsidy.

E. B. Smith, of church at Northcote, Vic., has been granted a Fellowship in the Advertising Association of Australia. Mr. Smith is a friend of youth, and has assisted the Youth Department from time to time in specialised ways.

We make early announcement that the final number of "The Australian Christian" for 1946 will be posted on Tuesday, Dec. 24. There will be no issue on Jan. 1. Reporters and agents are asked to note. The Austral Co. will not be open for business during the period Dec. 25 to Jan. 6.

The Melbourne City Mission makes its Christmas appeal again and requests friends to remember the special need of the poor in the city. There is a great circle of needy men, women and children who seek the help of the Christian church. Donations may be forwarded to F. L. Bruce, 280 Exhibition-st., Melb.

R. Raymond, of W.A., has kindly given to the Austral office Vols. 1, 2, 3, 4, 5 of the "Australian Christian Watchman," and Vols. 1, 2, 3, 4 of the "Australian Christian Standard." These books will be kept safely, and along

with others already on hand will be valuable for reference. It is our desire to secure a complete set of the churches of Christ periodicals that preceded "The Australian Christian."

The Macnaughtan-Saunders mission at Ormond, Vic., comes to a close on Dec. 17. There were three decisions during past week, total now being ten. Morning services show increased attendance. Mrs. Davies and Mrs. Mulroney were received into fellowship on Dec. 8, when W. W. Saunders addressed church.

F. T. Saunders reports that annual offering for the College of the Bible reached £1046 last week, representing contributions of 151 churches. Total is £15 less than total from those churches in 1945. State totals to hand are: Vic., £706; S.A., £186; Qld., £114; W.A., £12; Tas., £18; N.S.W., £5. As college year closes on Dec. 31, it is desired that churches that have not reported shall do so as early as possible, that their offerings may be included in financial statement.

With an eye to modern scholarship in respect of textual criticism and our knowledge of the language, with an eye, too, to literary form, the American scholars have revised their Standard Version of the New Testament. Their work will be of interest and value to scholars everywhere, but the real test of its success will be the degree to which it is accepted by the

public at large as that which we so much need. It is too early to express a final judgment yet. I incline to think that this is a very remarkable achievement, but I exhort everyone to judge for himself. Let him use this version at family prayers for a few months and I suspect that he will thereafter always use it.—Ilico in "British Weekly."

John Bishop, B.A., in "The Christian World": "I am in favor of a direct challenge to open decision, not only on Decision Day, when it is expected, but whenever the leading of the Spirit suggests that an appeal should be made. The appeal should be as definite as possible to choose the things that belong to God and to shun those things that are contrary to his will. All that the boy or girl has learned in his passage through church and Sunday school or in his friendship with his minister or his teachers will help in such a moment. There will be, too, the inner voice, which is again God speaking, which will back up the appeal that the minister is making for a response to the claims of Christ."

Attendances at Balaklava, S.A., have been very good recently, especially at morning worship. Mr. and Mrs. Smith have been received into membership from Goolwa, and Sister Martin from Berri. Mr. Cox, representing S.A. Temperance Alliance, spoke at evening service on Nov. 24. On Remembrance Sunday, at request of R.S.L., Mr. Hutson spoke at special service held at Triangle at 10.45 a.m., and J. Gibson spoke at worship service. Dorcas Society held final gift afternoon in interests of home and foreign missions and Old Folks' Home, Adelaide. A profitable and happy time was spent. Tennis courts have been reconditioned and are almost ready for play. Young people held break-up social on Nov. 29. G. Stirling visited and assisted. An offering for department was taken and handed to Mr. Stirling. Delegations were present from Long Plains, Owen and Avon, and presented items. At this function Mrs. Roberts, on behalf of guild, presented to church eight dozen knives and forks. A. S. Shepherd, secretary of church, thanked guild for the handsome gift. Opportunity was also taken to congratulate Miss J. May on the occasion of her 21st birthday. Mr. Hutson and others conveyed good wishes of all present. Presentations from the young people were made. G. Veitch is recovering after operation.

ADDRESSES

E. R. Nelson (secretary Doncaster church, Vic.)—Springvale-rd., Donvale.
R. Clinton (secretary Preston East church, Vic.)—68 Oakhill-ave., Regent, N.19.
Mrs. Hector Flett (secretary Dunolly church, Vic.)—Dunolly.

PARENTS

PARENTS desiring to encourage their children 14 years and over in regular study of the Bible and in literature with a Christian content should arrange for a copy of the "Christian Youth Fellowship" to be addressed to them quarterly. It is a 64 page study manual and magazine on youth interests. Annual subscription, post paid, is 4/-. Order from Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne, C.1.

SOMETHING NEW!

"The Daily Promise Book."

(Messages from the Unseen World.)

A Daily Scripture Promise for Every Day in the Year; with Original Verses,
By FAIRELIE THORNTON.

172 pages. Nicely bound; clear type,
3/9; postage 2½d. Order to-day.

The Australian Christian

Page 614

December 11, 1946

Bendigo's 80th Anniversary

TO do justice to the love, faith, sacrifice and devotion of all those associated with any one congregation over a period of four score years is a human impossibility. Even the record of the service of preachers, office-bearers and individual workers must, of necessity, overlook the names of many less conspicuous, but none the less faithful, souls whose names will shine in the eternal "book of remembrance."

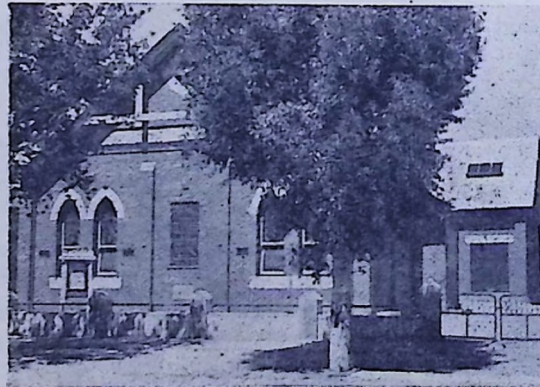
The first home of the Bendigo congregation was the Temperance Hall, View-st., which was to serve this purpose until 1926, when the present beautiful chapel was erected. For central position, appointments and economy, the Temperance Hall served a useful purpose. F. Illingworth was the first preacher. He was followed by M. W. Green, J. J. Silvester, Mr. Brockway, C. Watt, W. J. Way and W. S. Houchins. The service of Dr. James Cook is well known to many now living. Experiments were made to establish causes in the centres of Derby, Golden Square, Eaglehawk and Kangaroo Flat at various stages of the church's life, but the work finally concentrated in the one chapel in Short-st., the present building. Other brethren who led the work were J. Quick, F. Collins, R. G. Cameron, A. W. Connor, A. Ingham, S. J. Southgate, Cyprus Mitchell, A. Gibbins, Alf. Hinrichsen, A. E. Hurren, A. N. Hinrichsen, and the present conference president, B. J. Combridge. For the past four years G. M. Mathieson has been the preacher.

It is worthy of special note that J. Sherriff and A. J. Streader, from Bendigo, pioneered the mission field which has been so splendidly developed in Southern Rhodesia by our New Zealand brethren. H. G. Harward, D. D. Stewart and our present State evangelist, Keith Macnaughtan, went into the ministry from this centre.

The Hinrichsen-Brooker mission of 1926 gave a great impetus to the work, registering over 100 confessions and marking the opening of the new building. A number of those converts are still active workers, but the losses by transfer to the metropolitan area during the war

years was heavy and has never been fully made up. John Ellis, who is still in membership, has completed fifty years' service on the diaconate and as a Bible school teacher. Nurse E. Curnow, now in her 86th year, was baptised the same year as he was. There are now nine active auxiliaries in a well-organised church with an active membership of 128.

The value of the property is computed at



The Chapel at Bendigo.

£5000, upon which there is a debt of £720. During the last four years it has been possible to pay £680 off the debt, and in addition, the Ladies' Auxiliary has raised £350 toward purchase of a manse.

Through "cloud and sunshine," from audiences of 15 to 400 in her regular meetings, the church has kept up her witness to New Testament truth. The spirit of the congregation could be expressed in the words: "For eighty years the work's been done; and it's ours to carry on."

At three largely attended services on Dec. 1, many old friendships were renewed. H. Hargreaves exhorted; Mrs. O. Berents, of China, spoke to over 200 people, Bendigo Choristers supplying eight musical items of high standard. G. M. Mathieson preached in the evening.

Long Plains—Avon—Owen Circuit.—Sisters' Executive of Northern District Conference met in Long Plains chapel on Oct. 22. Harvesting is in full swing, hence clubs and C.E. are in recess after final socials. Three journeyed to State C.E. hike at Mt. Lofty. N. G. Noble, circuit evangelist, is giving a special series on home missions. Doug. Fitzgerald addressed Avon afternoon service on Nov. 10.



The Chapel at Long Plains.

Men of circuit are considering merits of Christian Fellowship Association. H. A. Allbright (Alliance) spoke on evening of Dec. 1. Theo. Edwards, president Northern District Conference, was to itinerate circuit churches officially on Dec. 8. During quarter cars of D. J. Daniel, J. Barr, H. E. Lawrie, A. Good and W. H. Parker, beside addresses of Mervyn Jenkin, Lance Marshman and Murray Daniel, have ably supplemented N. G. Noble's ministry in wide circuit.

Prospect.—Ladies' Guild held break-up meeting on Nov. 29 with good attendance; R. Vincent spoke. K.S.P. held film evening on Nov. 29; offering was taken for Children's Hospital. Services on Dec. 1 were led by R. Vincent, with good attendances. In morning fellowship was enjoyed with Mrs. Scott, W.A., and others. At night Ron Smithers confessed Christ. Miss E. Purdie has resigned as junior department superintendent; she is to be married shortly. Mrs. R. Dunn has resigned as cradle roll superintendent. Mr. Mackenzie is still improving. A social evening was held on Dec. 2 in honor of Evelyn Purdie and Gordon Burns, who are to be married. Members of auxiliaries spoke of the work done by them in church.

Glenelg.—Intermediate Endeavor Society is holding meetings on Tuesday evenings at 6.30 in lieu of Sunday mornings as hitherto. P. R. Baker was speaker at gospel service on a recent Sunday evening. Following Sunday evening service was broadcast through national network, and was taken by H. R. Taylor. Special singing was rendered by augmented choir. One of the most popular young men, Max Langley, was recently married to Jean Snoswell. At a function arranged in their honor, congratulatory wishes were extended on behalf of Sunday school, church and football club. A games programme was enjoyed, followed by supper. Assistance which F. Collins has been giving to Mr. Pike has been keenly appreciated, and he has endeared himself to the many homes he has visited.

Cottonville.—Mr. and Mrs. Rowland Butler and family have commenced first stage of their return to China mission fields after over a year in Australia. Home mission offering to date is £18/6/-. Considering sickness and disability among members, attendances have been satisfactory. On Nov. 17 Allen Butler made the good confession. Mrs. Berry, sen., Mrs. Sinclair and Mrs. Pascoe are still unable to attend services. Average offering for November was £9/19/1. Mr. Brooke preached at all services on Nov. 24 and Dec. 1. Final welcome home to returned men and women was held on Nov. 30, when a further 11 members were welcomed. A memorial hymn board was unveiled by Mr. Brooke, while Bob Caldi-

cott reported lines of remembrance and responded on behalf of returned personnel.

Queenstown.—Two Bible school scholars have recently made their confession. Mr. Brooker has been laid aside for several weeks and is now waiting to go into hospital for surgical treatment. During his absence the church has appreciated addresses by Messrs. Adair, G. A. Foote, C. Purdie, J. Hall, A. Hinde and C. Schwab. Mr. and Mrs. Brooker celebrated their golden wedding on Dec. 2. Church had planned to honor the occasion with a social evening, but had to postpone it on account of Mr. Brooker not being well enough to attend. J.C.E. held an amateur hour on evening of Nov. 30; G. R. Stirling was chairman. Girls' Club had a successful continental, and has been able to distribute £10 to Morialta Children's Homes and £5 to Somerton Home from proceeds. Margaret Beaton and Betty Knapman have been seriously ill, but are improving.

Victoria

Warragul.—On Nov. 24 Max Collyer gave a fine address at morning meeting. Sunday school held anniversary services on Dec. 1. Children sang exceptionally well; they were trained by Mrs. Keatley. Ron Muller conducted services. Prizes were distributed.

Hampton.—C. L. Lang, returned from holidays, spoke at both services on Dec. 8. He expressed good wishes of church to Mr. Carnaby, who goes to Adelaide for an extended stay. Sympathy is offered to Mrs. V. L. Gole in the sudden death of her mother.

Shepparton.—The preacher, D. H. Butler, is on holidays. On Nov. 17 R. A. Clydesdale was speaker in morning and A. Ross preached at night. On Nov. 24 S. Chapple was speaker in morning and E. H. Paul preached in evening. On Dec. 1 F. E. Buckingham gave a splendid address to church on work of C.F.A. In evening he preached, and choir sang.

Carlton (Lygon-st.).—At annual church business meeting on Nov. 28, all auxiliaries gave good reports. All officers and presiding brethren were re-elected. Ladies' Mission Band held last meeting for year on Dec. 4. Home mission offering was £34. C. G. Taylor was preacher at all services on Dec. 8. Avril Adams, from Bible school, was baptised at evening service. Cricket team is improving, with good win on Saturday last.

Red Hill.—Ladies' Guild met on Nov. 28 and now is in recess until early next year. J.C.E. held a social evening on Nov. 29, and a collection was taken towards Christmas gifts for Christian Guest Home. On Nov. 30, young people from southern bayside district churches met at Point Leo for social afternoon, and later at Red Hill chapel had a devotional meeting, and inaugurated a youth fellowship. On Dec. 1 S. Ryles addressed morning and evening meetings. 43 broke bread and many visitors were present. At conclusion of evening service a song service was held under leadership of S. Ryles.

Footscray.—On Dec. 1, K.S.P. conducted morning service in most commendable manner. With two appreciated addresses from Mr. Mudford, two solos rendered helpfully by Miss Frances Cowper, one young man confessing Christ, and after-service hymn singing organised by Bible

was raised towards building fund. On Nov. 21 Ladies' Auxiliary held a wind-up social and sale of goods at which £15 was made towards £60 aim. After church on Nov. 24, young folk had a sing-song at home of Mr. and Mrs. Dudley. Officers have sold manse for removal, and plan to erect a hall in its place as soon as possible. The secretary, Mr. Rosendale, Mayor of Echuca, and his wife entertained Duke and Duchess of Gloucester at dinner during their visit to Echuca.

Bendigo.—On Nov. 16 Doris Burge, of Wedderburn, and Jack Oliver, of Wangaratta, were married, Mr. Mathieson officiating. A working bee was held recently, when chapel floor was re-oiled and polished. On Nov. 28, Ladies' Auxiliary completed work for year with a gift evening, when £20 was raised to bring total effort for manse fund to £350. Church has welcomed many visitors on recent Sundays. On Nov. 23, 30 young people went by 'bus to Kyneton, when an inspiring time was spent at midland youth rally. H. Hargreaves' address was appreciated. A social evening was held on Dec. 3 in honor of Alma Perkins prior to her marriage. A presentation of an electric clock and a fruit bowl was made on behalf of church. Opportunity was taken to present certificates to four more returned Service-men. Mr. Duus recently met with a motor car accident. Fortunately his injuries were not serious.

Box Hill.—On Sept. 28 Ron Cameron and Sylvia Attwell were married in chapel, and Millie Ellis and Cyril Clare were married on Oct. 5. C.E. paid a visit to Austin Hospital on Sept. 28, taking gifts of flowers and fruit, and on Nov. 20 held meeting at Oakleigh Guest Home, providing supper for all. Bob Hammond has been in Heidelberg Military Hospital with injuries to tips of several fingers caused by a wood-working machine. Bible school held successful anniversary services in town hall on Sept. 28 and Oct. 6, visiting speakers being A. G. Bennett, A. B. McDiarmid and C. G. Taylor. Concert was held on Oct. 1 in town hall. Prize-giving was held in chapel on Oct. 13. Bible school picnic was held on Nov. 5 at Mt. Evelyn. Several members who have been sick are recovering—Mrs. Steele and Miss Marjorie Steele and Mrs. L. McCredden and family. Betha Nicholson is in Fairfield hospital with diphtheria and is improving. Morning service on Nov. 10 was conducted by a team of young people. Frank Eggington presided, Doug. Reed and C. Pye read scriptures, and R. Muller delivered the address. A duet was rendered by Betty Reed and Phyllis Adam, and Loris Hall officiated at organ. C.E. marked final meeting for year with a social on Nov. 4.

North Fitzroy.—Bible school anniversary recently held was most successful for a number of years. Large congregations were present at each service. Speakers were F. Elliott and John Turner, and both gave helpful talks. Singing was under leadership of A. Arnot, and kinders rendered items under leadership of Miss Peck. Annual meeting of Bible school revealed a happy year of service. Total enrolment is 160, and there have been five additions to church during year. Approximately £20 has been given to brotherhood and other appeals; £12 of this was from kindergarten. All departments are in good heart, and teaching staff is rendering consecrated service. Officers elected: Superintendent, V. Foster; assistant, Miss A. Smith; secretary, L. Trotter; kindergarten superintendent, Miss E. Peck; assistant, Miss J. Moyes; pianists, C. Lord, Misses J. Fawcett and M. Tressider. Annual offering for hospitals amounted to £15/2/10. Home missions offering (first day), £16/16/1. Choir under leadership of Mrs. Haigh continues to render helpful assistance at evening services. Recently F. Dawson, of W.A., preached; he is

en route to missionary service in New Guinea. Sympathy of church goes out to L. Prior whose brother died a few weeks ago, and on his mother's death last week. Mrs. J. W. Baker attended service on Dec. 1 after long illness of several months. Mr. Turner's ministry is greatly appreciated by old and young.

Malvern-Caulfield.—Women's department held a successful sale of work on Nov. 23, and on following Saturday a men's working bee commenced task of cleaning and painting exterior of chapel. Sunday services are well attended. C. Cole was speaker morning and evening on Dec. 1. During week C. Cole presented Bible to Mrs. H. H. Bowden on behalf of church in appreciation of past service as organist. Members are glad to see Mrs. Morley and Mrs. G. W. Mitchell back at meetings after some weeks' absence through illness.

Emerald.—F. Warn, who has given faithful witness in his ministry over last six months, has commenced full-time ministry from Dec. 1. A much-felt want has been supplied in starting of a weekly prayer meeting, the first of which was held on Dec. 4. A meeting of church officers and Bible school teaching staff was held on Dec. 7 to discuss future work of Bible school, officers appointed being: S.S. superintendent, Mrs. M. Legge; secretary, Miss B. Hamilton; treasurer, Miss S. Legg; kindergarten superintendent, Miss C. Legg; organist, Miss M. Daff.

Oakleigh.—Meetings on Dec. 1 and 8 were addressed by S. Neighbour. One sister decided for Christ on Dec. 1. Mr. Crisp, from Essendon, gave helpful address on morning of Nov. 24. Bible school and kindergarten attendance, 175 on Nov. 17, highest for considerable period. Explorer Club maintains attendance of over 20, and enjoyed a visit to Surrey Hills on Dec. 2. Sister Gray, of Melbourne City Mission, addressed combined meeting of Women's Mission Band and snowball on Dec. 3; 60 present included guests from sister churches and others in area to Dandenong.

Gardenvale.—Anniversary services were held with splendid attendances at all meetings. At teachers' consecration service on morning of Nov. 17, W. Saunders was speaker. R. Clark gave an interesting talk to scholars in afternoon, and Mr. Anderson spoke at night, when two young ladies gave their lives to Christ. M. Keatch spoke on morning of Nov. 24. J. Bond gave an interesting address to children, when prizes were distributed, and at close of J. Shaw's address at night one of the girls from Bible school made the good confession. Children sang anniversary hymns exceptionally well under leadership of Claude Gadge. Anniversary services closed on evening of Nov. 29, when a picture night was given by Mr. Baunsch and Mr. Anderson. On evening of Dec. 1 a baptismal service was held.

Parkdale.—Church was pleased to welcome Mr. and Mrs. F. H. Manning, from Congo, Africa, on Nov. 17. In evening of same day Mr. Manning gave an appreciated address. Home-coming services were held on Nov. 24, when past members spent day with church. All meetings were well attended. Mr. Wiltshire spoke morning and evening. A. W. Stephenson presided and welcomed the guests home. At evening service choir contributed anthems, one of which was written by Mrs. A. Rose, a sister of Mr. Wiltshire. At ladies' snowball meeting on Nov. 27, Mrs. F. Manning gave an informative survey of work of Regions Beyond Mission in Congo. There was a large attendance. Church has been pleased to note improvement in health of Mrs. Rees, wife of secretary. She has been able again to attend morning meeting. Preparations are in hand for tent mission to be led by Messrs. Macnaughtan and Saunders, to commence Jan. 19.

Melbourne (Swanston-st.).—R. L. Williams was speaker on morning of Dec. 8; all other recent services have been addressed by C. B. Nance-Kivell. Home mission offering to date is £26. Dorcas Society has completed a full year of service, during which, among other activities, many parcels of food were sent to church members in Britain.

Ascot Vale.—Church was sorry to say goodbye to Mr. and Mrs. Green, sen., who have gone to reside at East Kew. Women's Auxiliary held birthday enjoyably on Dec. 3, about 50 being present. Mrs. Nance-Kivell gave a fine talk. Soloist was Mrs. Williams. Kindergarten Christmas tree on Dec. 7 was largely attended by parents and scholars. Teachers and officers of church held a combined tea in honor of Mr. and Mrs. Green, who are going to West Preston to live. A wall mirror was presented to them from Bible school. On Dec. 6 Mr. Atkin was speaker for day. Church presented Mr. Green with a Bible. Mr. and Mrs. Burt are on holidays in Tasmania.

Sunshine.—On Nov. 30 western suburban churches of Footscray, Sunshine and Williamstown held half-yearly conference in Sunshine chapel. Dr. Killmier addressed meeting. Opportunity was taken by local church members of expressing appreciation of services rendered by A. G. Bennett as preacher of church over last four years, and all wish God's blessing on the work he has taken over at Hawthorn. Since Mr. Bennett's departure church has been ministered to by R. Sheehan, who is carrying on the work, and his addresses have been helpful. Church business meeting was held on Dec. 6 with re-election of deacons and office-bearers. Reports from auxiliaries of church were heartening, especially those concerning young people and Sunday school. J. P. Wright was again appointed S.S. superintendent, J. R. Petrie church secretary.

WANTED

Board and residence with a Christian family, handy to city, early in new year, for Christian girl attending a Melbourne business college.—Reply to Mrs. Broderick, French Island, Vic.

To rent, unfurnished house or flat, five rooms, eastern or south-eastern suburb Melbourne, from January.—H. Steele, 80a Elizabeth-st., Launceston, Tasmania.

Wanted, companion and help, assist duties; good home.—Mrs. Hare, 18 Victor-ave., Kew. Haw. 2951.

Wanted, house, permanent tenant, urgent.—A. Alexander, 21 Ermington-place, Kew, E.4.

Wanted, block land, Box Hill line preferred.—A. Alexander, 21 Ermington-place, Kew, E.4.

FOR SALE

Copy of "Pictorial Jubilee History of Churches of Christ in Australia," good condition; 10/-—Phone X2070, or Austral.

GIFT SUGGESTIONS

Scripture Writing Pads.—Bible verse neatly printed in corner, good paper, two sizes, 1/4 and 1/6.

"Streams in the Desert"—Devotional readings for each day in the year by Mrs. Chas. Cowman. 10/6.

Christian Workers' Bible—Subjects marked in color, Bible Encyclopedia, maps, etc., cloth binding. 40/-.

Promise Boxes.—Neat box containing scripture promises on small rolled slips of paper. 2/9. (Postage extra.)

Scripture Calendars and Cards.

KESWICK BOOK DEPOT.

For Everything Evangelical,
315 Collins St., Melbourne.

BROADCAST SERVICE

December 15.—Lygon-st., Carlton, Vic. Preacher, C. G. Taylor. Soloist, Mrs. C. G. Taylor. Anthem by choir.

BIRTH

BANGSUND (Hollyoak).—On Dec. 4, at Kia Ora, Regent, Vic., to Ivy and Leif—a daughter (Ruth).

SILVER WEDDING

Mr. and Mrs. C. P. Hughes, of Hobart, Tasmania, have much pleasure in announcing the 25th anniversary of their marriage, which was solemnised at Prospect, South Australia, Dec. 14, 1921, by Mr. E. J. Palemester.

IN MEMORIAM

PERKINS.—In loving memory of my dear husband, William Henry, who passed away Dec. 11, 1942; also devoted father of Ralph, Horace and Percival.

With tears I watched you sinking,
And watched you fade away;
I tended you with loving care,
But could not make you stay.
Till memory fails and life depart,
You will live forever in my heart.
"God holds the key of all unknown."

—Inserted by his loving wife May.

RED HILL CHURCH OF CHRIST.

invites all visitors to attend all services.
Sunday school, 10.15 a.m.; morning worship, 11.15 a.m., gospel service, 7.30 p.m.

LYGON ST. NEW CENTURY BIBLE CLASS.

Leader: C. G. Taylor, B.A.
STUDIES FOR FINAL QUARTER, 1946.
Cities and Saints
(Memories of Paul).
Sunday, December 15—Closing Session.

THE AUSTRALIAN CHRISTIAN

Printed and Published at
528, 530 Elizabeth-st., Melbourne, C.1.

Editor: A. W. Stephenson, M.A.

Manager: D. E. Pittman.

SUBSCRIPTION.—Through Church Agent, 2d week; Posted Direct, 10/6 year; Foreign, 16/6. CHEQUES, MONEY ORDERS, etc., payable to D. E. PITTMAN.

CHANGE OF ADDRESS.—Send old and new address a week previous to date of desired change.

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

Other Advertising Rates on Application.



CHRISTIAN FELLOWSHIP ASSOCIATION

C.F.A.

Makes All Things Possible.

Co-operate to meet present opportunities and future possibilities.

Particulars from the Secretary—
Will. H. Clay, 241 Flinders Lane, Melbourne, C.1.

One Hundred Years

A Record of the History of
Churches of Christ in Australia.

Published by the Federal Conference
Executive.

A valuable record of
brotherhood work.

Cloth, 4/9; stiff paper, 3/9;
postage, 4d. extra.

Austral Co.,

530 Elizabeth-st., Melbourne, C.1.

Obituary

J. Petty

ON Thursday, Oct. 24, the home-call came to J. Petty in his 94th year. He was fifty years a member of the church at Doncaster, Vic., having become a member of the church at the close of D. A. Ewers' ministry. He was a keen temperance advocate, and took a great interest in the Band of Hope, and was a member of the I.O.R. He suffered declining eyesight, and over the last eight years was totally blind, but accepted this handicap in a cheerful spirit. He was an active worker for every good work in the district, and was one of the pioneers, arriving with his parents from England when only five years of age. He leaves behind two daughters and two sons, all members of the church. A large gathering at the home and Box Hill cemetery paid tribute to the esteem and respect in which he was held. The church extends Christian sympathy to those who sorrow.—R.B.

Mrs. Annie Pillar

ON Nov. 2, at the residence of her daughter, Mrs. C. Skinner, of Norman-st., Underdale, Mrs. Annie Pillar died at the age of 83 years. She left a family of one son and three daughters. Mrs. Pillar, who was the daughter of David Wilson, of Owen, S.A., was one of the pioneers of the Restoration Movement in this State. She was born at Alma in 1863. Her father, with David Finlayson and James McLachlan, emigrated from Scotland in 1862 and became early settlers in the Owen and Alma districts. In 1862 Mrs. Pillar was baptised in the Alma chapel during the ministry of W. Judd, and in 1889 married John Pillar, of Alma. Throughout her long life she, and her husband and family, were faithful members of the brotherhood and loyally served Christ for long periods at Norwood, Mile End and Henley Beach. Her husband was for many years a deacon of the church. During her later years, Mrs. Pillar was a member of the church at Brooklyn Park. Due to the untimely death of her son-in-law, J. Skinner, treasurer of the church of Christ at Mile End, her daughter, Mrs. Skinner, was left with a family of young children, and in assisting to bring up these children Mrs. Pillar perhaps gave her best service. To the children now grown to manhood and womanhood she leaves a fragrant memory. In the long years of her association with the church at Brooklyn Park, she was active in the Ladies' Guild and other kindred works, and was a help and encouragement both to young and old. She embodied all the virtues of a truly Christian woman. We await reunion with her in the sure and certain hope of the resurrection. Mrs. Pillar was laid to rest at the West Terrace cemetery, Adelaide, W. Beiler officiating at the graveside.—J.E.S.

G. R. Preston

G. R. PRESTON passed from this life at his home in Subiaco, W.A., on Nov. 15, at the ripe age of 85 years. Our late brother had

been a member of the church almost all his life. His earliest associations with churches of Christ were at Alma, S.A., where he was married by the late W. Judd. Mrs. Preston predeceased her husband about twelve years. After being in membership at Unley and Grote-st., Adelaide, Mr. and Mrs. Preston came to W.A., and had membership with the church at Fremantle soon after the church was formed in that place. He was later transferred to Subiaco, and was a member here for forty-six years. All those years, with the exception of the past few months, he has been a regular attendant and a useful member. Our late brother was managing director of one of Perth's big business houses (McLean Bros. & Rigg), from which he retired after his 80th year. In business, as in the church, he was esteemed by all. The large attendance of business men at the graveside was a splendid tribute to his upright life. We shall continue to miss him from our morning service for a long time to come. We extend the sympathy of the whole church to his sorrowing family. We know that when Christ, who is our life, shall appear then shall he also appear with him in glory.—R. Raymond.

The Church Share in the Preachers' Provident Fund

The preacher may make an annual contribution.

The Board managing the Fund adds a subsidy.

Do you know the source of the subsidy?

The Board acts for the churches co-operatively.

Churches are asked to provide the funds to subsidise contributions of preachers.

Individual members may contribute specially, and are invited to do so.

Put the

Preachers' Provident Fund

in your Christmas budget.



Send contributions to—

F. S. STEER, Hon. Secretary,

Box 9, Surry Hills, N.S. Wales.



CLEAR THINKING MEN affirm that for your savings and for your valuable documents, there is no safer or more convenient form of protection than that offered by this Bank.

State Savings Bank of Victoria

WHERE YOUR SAVINGS ARE SECURE.

HOME MISSION WORK STANDS FOR—

The Work Our Saviour Came to Do, "To seek and to save the lost."

IT . . .

Starts New Causes.
Subsidises the Weaker Churches.
Develops Character.
Saves Souls.

COULD YOUR MONEY BE MORE
PROFITABLY USED?

E. C. Hinrichsen,
Director of Evangelism, N.S.W.,
Box 27, Post Office,
Strathfield.

WE TAKE THE 'DENTS'
OUT OF ACCI-'DENTS'



RADIATOR REPAIR
SPECIALISTS.

THE MOTOR RADIATOR MFG. CO.,
305 Latrobe St., Melb.
Cent. 5758 MU 2297.

Australian Churches of Christ
Foreign Mission Board Inc.

and

State Foreign Mission Committees

seek the co-operation of the whole
Brotherhood in helping maintain work
in the fields.

OUR FIELDS

India - China - New Hebrides

Send Donations to:—

Victoria:—V. L. Gole, c/o 530 Elizabeth-st.,
Melbourne, C.I.

South Australia:—A. J. Ingham, 182 Par-
ade, Norwood.

New South Wales:—I. A. Paternoster,
Church of Christ, Falcon-st.,
Crows Nest, Sydney.

Queensland:—H. W. Hermann, Milman-
st., Eagle Junction, N.3.

Western Australia:—T. G. Banks, 73 Hol-
land-st., Wembley Park.

Tasmania:—Mrs. E. Boxhall, 3 Washing-
ton-st., South Hobart.

A. Anderson, Federal Secretary, 261 Magill-
rd, Tranmere, S.A.

Your Eyes should have
every comfort
and should

always be at peak efficiency

Ensure this by visiting—

W. J. AIRD Pty. Ltd.

ALTSON'S BLD'G (1st floor) (W. J. Aird, F.V.O.A.)
Gr. ELIZABETH & COLLINS STS., Melb.

— Phone, 6937 Central —

The Australian Christian

The Great Refusal

(Continued from front page)

serving Christ, is the greatest riches in the world. And men and women have looked into Christ's face and sadly shaken their heads. But thereafter, as all their wealth turns more and more to dust and ashes, their sense of loss at that finest thing which they have refused gnaws more and more poignantly at their heads.

We have had a distinguished example of this recurring tragedy in the recent passing of Mr. H. G. Wells. If any man in the past generation was rich, rich in mind, in skill and in purpose, it was Wells. He was young in the verve and daring of his thought and imagination. And he was a ruler, a ruler of world thought. Whether you liked him or not—and it was possible to dislike him extremely—he was a man no one who took any interest in current discussions could ignore. His restless, exploring mind, his prodigious industry, his complete mastery of the craft of writing, and the knack he had of throwing the force of his personality into everything that he wrote, meant that few could escape the impact of his ideas.

He was a born writer, yet he was something much more than a man of letters. He was not content to be simply a public entertainer. He wrote well because he had something to say and was determined to say it so effectively that men would be forced to listen. He had come to literature through science and sociology. Sentimental propaganda did not satisfy him; he must have a programme.

In his earlier novels Wells was much more tolerant towards the muddle-headed. They are sympathetic pictures of the gropings of the half-educated on their way towards understanding. But he could not be content that so many should be condemned to struggle or sink in the mire of perplexity. He was convinced that social changes could be made, and ought to be made, which would cut out this waste of time and talent; and from that quite reasonable belief it was but a step to the conclusion that salvation could be brought about by a rational ordering of society.

He therefore turned for a while from fiction to draw up blue-prints for a better society and the result was "A Modern Utopia" and "New Worlds for Old." But even when he had designed this neat and static world, his human understanding told him that the average man, an individualist and a rebel, would not fit into it. He saw that Utopias will always come to grief because it is impossible to tame the human heart. It annoyed him greatly to have to face the fact. That conclusion was confirmed and hideously underlined by the 1914-18 war. It was a dreadful shock to Wells. It was forced upon him that he had never yet taken the problem of human nature seriously enough. Is mankind impossible? Is there nothing that will save us from ourselves?

Thus almost for the first time he was brought face to face with religion. A stubborn life-long prejudice against orthodox Christianity made it impossible for him to consider its claims fairly and with a mind open to conviction; but in the Book of Job and in the Old Testament picture of the Suffering Servant of God he discovered hints of something which he might work up into a religion of his own. Any credible God, he felt, must be a Being who was not outside the human struggle. He should have been able to see that God most clearly at Bethlehem and Calvary. But no! He would conjure up his own idea of God. He must be a God who, like man himself, like all creation, according to his theory, was

in travail, was evolving—a God struggling for self-fulfilment. These hints he developed into those theories which he put forward in those three remarkable but pitifully inadequate books, "God, the Invisible King," "Mr. Butler Sees It Through," and "The Undying Flame." In Christianity he might have found a transcendent God who, in love for mankind, had come down in Christ to share their lot and redeem them from their sin and tragedy. But no! In his pride Wells was unwilling to admit a God greater than man.

In a letter written at this time Wells said, "I don't think I shall ever call myself a Christian." At first sight it may seem surprising that, having come so far in his passion for human good, he could not bring himself even to consider the Christian answer to the riddle of life. But the truth seems to be that he was unwilling to admit the first unflinching assumption which Christianity makes—that the stumblingblock on which all schemes for human improvement come to grief is the incorrigible heart of man. And particularly was he unwilling to accept Christianity's answer to that fact, "Ye must be born again." That price he was not willing to pay. He wanted that impossible thing—a perfect world of unregenerate men. As Mr. D. W. Brogan has wittily said: "The Wellsean world is one in which the trains are always punctual and the passengers are always late."

If only at that crucial moment, with the riches of his mind, the wizardry of his pen, his unselfish social passion, his grasp of human realities, and his tremendous authority over thinking people, he had accepted the Christian answer, which is the only answer—what might he not have accomplished for the world! If Wells had been a Christian prophet in those sorry inter-war years instead of an increasingly frustrated humanist. But no! He was too proud. "I don't think I shall ever call myself a Christian." He turned and went away.

And it was the same old story over again. "He went away sorrowful." After that great refusal his nerve began slowly to give way. Between the two wars he worked on with feverish energy, but the world went from bad to worse, and he could not understand why men refused to heed his warnings and save themselves in time. He had long foreseen the frightful possibilities of modern scientific discovery. In the early scientific romances he had pictured them with uncanny prescience. Now it began to look as though the nightmare might come true. In "The Shape of Things to Come" he uttered a last warning. Mankind was heading for a gigantic disaster.

Wells's last phase was one of unrelieved pessimism. It was ironical that, just when so many of his predictions were being justified by events, he was beginning to lose the ear of the public. A man who is in a position to say, "I told you so," and Wells said it without mincing matters, is, of course, never very popular; but it was not merely that. He had seen that the evils which had overtaken the world were not simply the result of muddled thinking, as he had once so lightly assumed, but of something deeply wrong in human nature itself, and for that he had no remedy. He continued to preach his doctrine of salvation by science, by socialism, by education, by rational world government; but excellent as it all sounded, he was forced to realise more and more that it just wouldn't work. There was something in man with which these things could not deal, and upon

(Concluded on next page)

Removals.

Picnics.

TOWN OR COUNTRY.

S. ROBOTOM,
(Ex-A.I.F.)

General Carrier,

112 ROBERTS ST.,
ESSENDON, W.5.

FU 3953

DECEMBER 1. AUSTRALIA'S GREAT HOME MISSION OPPORTUNITY.

Be a Partner with our Worthy
Pioneers.

W. Gale, Churches of Christ Office,
T. & G. Building, Melbourne, C.1.

MI-LADY'S HAIR STYLIST

MISS W. LUDBROOK,

3 Railway Walk, Middle Brighton.
X3020.
363a Hawthorn Rd., South Caulfield.
LF 6618.

CHURCH OF CHRIST, MELBOURNE.

Services 11 a.m. and 7 p.m.

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

(a) Hearing Aids. (b) Church Heated.
(c) Glorious singing. (d) Up-to-date
preaching.

X 2070. Cent. 884.
Always welcome.

CHRISTIAN GUEST HOME

139 Atherton Rd., Oakleigh, S.E.12, Vic.
Plan to spend SATURDAY AFTERNOON,
DEC. 14, at the Home.

The women of the churches invite your
assistance in raising
£1000 for the Hospital.

Send your offering marked "Women's
Appeal" to WILL. H. CLAY, Secretary,
241 Flinders Lane, Melbourne.

TINEA AND INFECTED CUTICLE
of the nail rapidly respond to treatment
with our MAGIC PAINT,
2/- and 3/6.

DANDRUFF, Dry Lifeless Hair, premature
baldness and greyness speedily eliminated
with NU-HAIR, 2/-.

Both post free from
(Mrs.) M. A. E. WATSON, Ph.C., M.P.S.,
Resident Dispensing Chemist,
641 Gilbert Rd., W. Preston, N.19, VIC.

J. FERGUSON & SON

(E. J. COLLINGS)

Funeral Directors

712 HIGH ST., THORNBURY. JW 2037.
176 HIGH ST., NORTHCOTE. JW 2232.
47 VERE ST., COLLINGWOOD. JA 1448.
Satisfaction assured. All suburbs.

Let Flowers Convey Your Message of
Love, Sympathy or Congratulations.

The Daffodil Floral Studio,

225 Johnston-st., JA6707
Abbotsford, N.9. Miss RITA ROBERTS.

LYALL & SONS Pty. Ltd.

39-51 Leveson St., North Melbourne

Chaff and Hay Pressing Mills at Lara.

**CASH CHAFF, HAY, GRAIN, PRODUCE and
COMPRESSED FODDER MERCHANTS**

Exporters of Pressed Hay, Chaff and
Colonial Produce.

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

Country Orders will receive Careful Attention.

Seed, Oat and Grain Specialists—Grass,
Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 QUEEN ST.
MELBOURNE

'Phone F4962.

Also Queen Victoria Wholesale Markets.

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

FOOT SPECIALIST

Successfully Treats All Foot Ailments.
Practised Correction for Fallen Arches.

LEE'S PHARMACY
108 Greville St., Prahran. LA1036.

Dignity and Satisfaction.

LEWIS - - Funerals

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

R. H. LEWIS — Director

FEDERAL ABORIGINES' MISSION BOARD

You can help us to help the Aboriginal
Natives and Half-castes. We urgently
need your financial support.

Forward contributions to the following:
N.S.W.—Mr. G. E. Knight, 19 Albert-st.,
Petersham.

Q'nd.—Mr. H. W. Hermann, Milman-st.,
Eagle Junction, Brisbane.

S. Aust.—E. H. Kentish, 29 Warwick-ave.,
Toorak Gardens.

Vic.—Mr. C. L. Lang, Flat 2, 27 Gordon-
st., Hampton, S.7.

Or to Mr. A. M. Bell, Fed. Hon. Sec.,
140 Barrack-st., Perth, W.A.

Typing, Duplicating, Multigraphing
(Experts).

Prices Moderate.

Mailed orders receive prompt attention.
(Include deposit on order.)

Business Letters, Commercial Forms,
Church Work, Manuscripts.

Able Typing Bureau,
422 LIT. COLLINS ST. 'Phone MU 1423.

The Great Refusal

(Continued from page 619)

which all their good intentions broke down. It was the fact of sin; and having turned his back on the Christian answer, the only answer to that problem, he was helpless.

He was filled with a black rage which he vented in his last unhappy writings. His last book he entitled, "Mind at the End of Its Tether." Thus this man of genius, this bustling and optimistic progressive, this kindly irritable critic of his blundering fellow-men and their messy world, ended at last in black despair. He turned his back on Christ and went away sorrowful, finding increasingly that all his wealth of pride, of knowledge and skill, of social passion, turned to dust and ashes because he had refused the richest thing of all.

I have spoken thus of the career of H. G. Wells not only because he was an outstanding example of the Great Refusal but because he is so typical of the whole generation whose thought he so powerfully influenced. The world at the end of the nineteenth and the beginning of the twentieth century was a rich young world—rich in material resources and in quality of thought, and young in its hopes and dreams of better things. But men were self-sufficient. They didn't need Christianity. "Man is the master of things," cried Swinburne. "The good Lord Jesus has had his day," said the doctor in Tennyson's poem. So they turned their back on Christ and went their way. But as the years went by it was into increasing sorrow and gloom. Christ didn't suffer from men's desertion. His truth stands to-day, confirmed more than ever by what has happened. But that rich young world, having made the great refusal, rushed, perplexed and powerless to stop itself, into two horrible wars, into economic confusion and moral collapse, ending not as a rich young world but as a poor old world.

And has not the same thing been the tragedy of multitudes of ordinary men and women? Indeed, it was this same tragedy of the Great Refusal in countless individual lives which produced the tragedy of the world scale. How many of us have really taken Christ seriously? How many of us have dared to follow him fully? Even those of us who haven't turned our backs on him completely have at best, like Peter, only followed him afar off. And where do we find ourselves to-day? Have we not gone away from Christ into great and increasing sorrow, and to-day, facing the fact of our sin and the way our sin has worked itself out in our lives, in the lives of others, and in the life of the world, do we not feel pathetically poor and old? Are we not compelled to confess:—

"I am the rich young man who came to Christ,

Long years ago when I was in my youth, . . .
But now the weight of age has laid me low,
The hand of death is seeking mine to clasp,
And I am left alone with but my wealth,
When once eternal life was in my grasp?"

But need that be the end of the story? Is it to be "Mind at the End of Its Tether," giving way to despair? No, for there is still Christ. Looking upon that first rich young ruler we are told "he loved him." Even after he had gone away he still loved him, and if that young man had or did return however many years later, he would find that love still the same and his offer still open. And so with us, however far we have gone in sin and folly and tragedy, however old and hopeless we may feel. Let us come running back to Christ, kneeling at his feet, looking into his face, and lo, our sins will be forgiven, our failures redeemed, our sorrows transformed, the years will drop away, and we will be young again with the blissful youth of life eternal. And that return to Christ is the way to redemption, transformation and rejuvenation for our world.

DECEMBER

is the time for

Greeting and Giving

Will you include

College of the Bible

OF CHURCHES OF CHRIST IN AUSTRALIA.

"THE NAME THAT MEANS WHAT IT SAYS"

in your Christmas plans and make the
season happy?

TOGETHER

WE BUILD FOR

PROGRESS.

*As the College Year ends on Dec. 31,
the Board will be glad if church treasurers will remit all monies held for
the College before the end of the
month.*

COLLEGE OF THE BIBLE

of Churches of Christ in Australia

GLEN IRIS, VICTORIA

CONTROLLED BY FEDERAL CONFERENCE

Send Donations to—

Fred. T. Saunders, Secretary & Organiser,
College of the Bible, Glen Iris, S.E.6
'Phone UY 6085

Board of Management:

Dr. W. A. Kemp (chairman), R. L. Leane
(treasurer), W. T. Atkin, A. W. Cleland,
T. Hagger, F. N. Lee, G. L. Murray, E. M.
Price, A. W. Stephenson, M.A., F. T. Saunders
(secretary), E. L. Williams, M.A. (principal).

Teaching Staff: E. L. Williams, M.A. (principal);
R. T. Pittman, B.A., Dip.Ed.; J. S.
Taylor, B.A.; T. Hagger; A. W. Stephenson,
M.A.; C. G. Taylor, B.A.; R. L. Williams, B.A.,
B.D.

Printed and Published by The Austral Printing
and Publishing Company Ltd., 528, 530 Elizabeth
St., Melbourne, Victoria, Australia.

The Australian Christian

Page 620

December 11, 1946