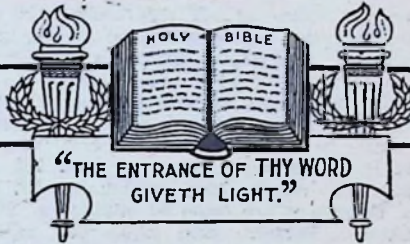


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The Preacher and His Message

R. L. Williams, B.A., B.D.



OF the many figures in public life who assume responsibilities of leadership, perhaps the most misunderstood, the most criticised, the most pampered, the most taken for granted, the most often heard, and the least publicised, is the preacher of the word of God. The consensus of popular judgment is that he is a sort of "in-between" figure who doesn't really belong to the hard and realistic human situation. It is too much to expect of a person who has one foot in heaven to mix with and taste of the affairs of ordinary society. At the same time the preacher is definitely a marked individual. By many he is expected to give leadership in thought and outlook, and in the matter of human conduct. But if he goes beyond what people already know, he is suspected of subversive thinking, and if his outlook and conduct are in accordance with a wider interpretation of the Christian ethic than what the popular view says, he is regarded as a dangerous example who must be checked. He represents a cause which, to the vast majority, is unnecessary, irrelevant, and unpopular, whilst with the minority who embrace and espouse the gospel, he has to be extremely careful lest offence is given in respect to certain aspects of belief about which there is some touchiness. And so it is, by virtue of his peculiar position, the preacher is compelled to live his own life, think his own thoughts, work out his own conduct, and generally play the man according to the light and understanding that he has of the word of God.

A Centuries-old Tradition

There are numerous people who contend that preaching is ineffective these days, and that the task of the preacher has just about come to an end. By reason of the new conditions and many innovations that we are experiencing, the tradition of the spoken word is about to evaporate like a shallow pool. Of course, it hardly needs to be said that the tradition of preaching cannot be likened to a shallow pool. It has withstood the test of centuries of change and innovation, and whilst many things that are so new and interesting to-day will doubtless evaporate, we believe that the word of God spoken and interpreted by the preacher will continue to be an essential factor in human welfare. God in his wisdom has blessed the method of the spoken word, and in our deep concern for the most effective means of making plain his will to our generation, let us not allow ourselves to lose patience with or sight of the power that resides in the preacher and his message. The facts are

that there is no mechanical device or method of organisation in existence that will prove an adequate substitute for the living preacher proclaiming a living message from the living word of God. Our present day calls for great preaching, and if the Christian church is weak and foolish enough to be side-tracked into seeking alternatives to the preacher in the form of experiments and innovations that are catchy and novel, it forfeits a grave responsibility to the community. It is not suggested that there are no other ways of making God known, but we are convinced that the centre of gravitation in the ministry of the church to the world is the preaching of the word. History supports the claim that the most likely means of impressing the body of mankind with the urgent issues that confront and threaten its very life is the voice of God expressed through an era of great preaching. In spite of the prevailing judgment that the "preacher availeth nought," we have reason to thank God for those who remain convinced of the importance of the spoken word, and are doing their utmost to keep aflame a great tradition although they may not cry aloud, nor are their utterances given much publicity in the regular organs of propaganda which are almost exclusively dedicated to things that are local and impermanent. The calling of the preacher is by no means an easy road to follow, and the anarchical situation in the realm of ideas and conduct makes it necessary for him to keep some well defined objectives constantly before him. The modern situation challenges the preacher to

Magnify His Office

The preacher's supreme task is to earnestly preach and endeavor to interpret the word of God to his generation. The moment he loses sight of his singular calling, his energies are open to dissipation in a welter of side interests until he becomes a sort of jack-of-all-trades and master of none. If there is to be effective preaching, the preacher must realise that he is essentially a prophet called to declare the mind of God to men, and not primarily a priest who is expected to perform a multiplicity of tasks. If he is a true prophet, the preacher of to-day can expect to be discounted and shunned as an offence to good taste and simple religion. It is claimed over and over again that people need a simple gospel. What is really meant is a "denatured gospel" in which people are not called upon to do any thinking, and in cases where the preacher thus makes overtures to mental laziness,

he is hailed as being so easy to follow. There can be no surer way of devitalising the word of God than by the preacher toning down its message to the place where it is so transparently plain to those who do not wish to think. Those who demand the pseudo-simple gospel need to be reminded of what happens to art, literature, and music when they are reduced to the levels of the popular taste.

Furthermore, the human situation calls for the preacher to proclaim

An Ethical Message

The world is in desperate need of both a clear declaration and an understanding of the ethical content of the Christian religion. It is one thing to avow belief in the Fatherhood of God and the brotherhood of man, and another thing, indeed a far greater and more necessary thing, to accept the implications of that belief. It is when the implications, or ethical content of the Christian religion, are pointed out that the plea is made for a simple gospel which resides almost exclusively in the realm of beliefs and theories, and which pays scant attention to conduct and practice. It is when the preacher lives up to the highest levels of his calling as a prophet of God, and points out the implications, that is the ethical content of belief in God, that he is most likely to be misunderstood and misinterpreted. But we need to remember that amongst the most precious heritages that have come down to us from the past, are the messages of the prophets of the Old Testament who in their day were misunderstood, misinterpreted, and undesired because they declared the ethical content, and pointed out the implications of belief in Jehovah God. They were regarded as antiquated back numbers, preachers of an irrelevant message, disturbers of the status quo and the peace of mind of those who demanded a plausible denatured gospel. And yet, in the siftings of history, the utterances

(Please turn to page 77)

The Indian Background

Dr. A. J. Saunders

WE must think of India as a sub-continent: in population, races, castes and creeds, soil and climatic conditions, and stages of economic evolution. India is more diversified than Europe or Asia. Ramsay Macdonald after his tour in India many years ago said: "India must be taken in bits." That was good advice which we will follow, and attempt to throw on the screen of your imagination a series of cinema pictures relating more particularly to the present and recent social and religious history of India.

In the census of 1941 the population returns showed a grand total of 388,800,000 people; that was an increase of 15 per cent. over the returns of 1931. We are already beginning to think in terms of 400 millions of population in India, or one-fifth of the total population of the whole earth. We used to think of China as having the largest number of people, but now probably India is equal to or ahead of China. In 1931 the Christians numbered 6 millions; in 1941 the number returned as Christians was 9 millions, an increase of 50 per cent. in ten years, which is very encouraging. Let us try to visualise what that population increase means. India's peoples are increasing at the rate of over 30 millions every decade, or 3 millions increase every year. In a little over two years India adds to her population nearly as many people as are found in the whole of Australia.

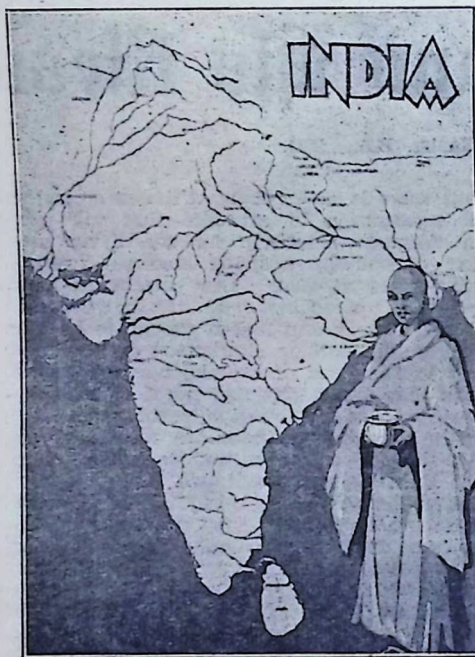
This is India's major problem number one. It affects the food supply available; it lowers the standard of living; it keeps the wages at the level of subsistence for large numbers of people. The discouraging thing is that every effort to improve the means of subsistence and to raise the standard of living is at once more than offset by an increase of population which defeats every attempt to raise the economic condition of the poorer section of the people. One great law of nature says that the available food supply can maintain in health and comfort only a certain number of people. If the population outgrows the food supply, nature will restore the balance by disease or famine or both. War does the same thing. There is no hope of large-scale prosperity so long as every increase in the food supply is accompanied by a corresponding increase in the number of mouths to be fed.

The same thing is true in connection with education. Growing out of an experience of over three decades in educational work in South India, I know that education has increased especially in the South. The latest figures—1941 census—show an increase in literacy of 53 per cent. That is for South India; in North India the record is much below the South. For the whole of India the percentage of literates is only 12 per cent. That fact has a large bearing upon the Indian political problem, and also opens up tremendous possibilities for mission educational work. The caste, creeds and racial background is even more alarming. The one outstanding need in India to-day is national unity, and yet the forces working for social, religious and political disunity are so strong that one cannot see at present any encouraging signs of national solidarity and united action.

There are four main castes: the Brahmins at the top, the rulers and administrators, the merchants and farmers, and the Sudras at the bottom—the servants of all the twice born. But then below these four castes are the out-castes or depressed classes; there are some 60 or more millions of them. There are some 2000 different castes on an occupational basis of these outcastes. Anyone with any imagination at all can see the utter confusion, the jealousy, the lack of a spirit or attitude of social equality and co-operation, and the im-

possibility of achieving anything like national unity and co-operation.

One big cause of all this trouble is that these divisions are perpetuated by religious sanctions. Everything in India has a religious background; when opposition to any reform or progressive step is desired by maybe only a small section of the people, some fanatic can easily be found to raise the cry: "Our religion is in danger." There are over 250 millions of Hindus, the Moslems number 100 millions, and there are some 50 millions of Sikhs, Christians, Parsees, and over 60 millions pariahs or untouchables. Instead of being an educational and progressive force in society, a lot of religion in India is so conservative and



backward and non-progressive as to be a drag upon the forces working for enlightenment and progress.

Land plays a big part in the background of modern Indian thought and life. The extent of land is, of course, fixed and settled, but the population pressure on and demand for land is increasing every year, which is pushing up land values and market prices to a high level. At least 70 per cent. of India's vast population living in about 750,000 villages throughout the country is attached directly or indirectly to the land, so that the ever-present economic problems of the country are rural. The remedy for the over-population of the rural districts is the opening of industries in the larger towns which will cause a redistribution of the population as between the country and the towns.

No sketch of the Indian situation would be complete without some reference to the stark, glaring fact of the extent and baneful effects of poverty. The poor we have always with us, and very often not their own fault, but India has more than her share, and much more than she should have. After thirty years of studying economic conditions, I do not know how multitudes of the desperately poor continue to exist. The widespread practice of giving charity helps a lot, and the joint family sense of responsibility helps also, but despite some excellent work done by the British Government, Indian Agencies like the Servants of India Society and missionary bodies, acute poverty still persists and does not seem to be lessening. A greater sense of

social responsibility must be assumed by the more fortunate and those better conditioned, and a more equitable distribution of the national income must be attempted by the policy of government. Self-government when it comes will mean that Indians themselves must remove the worst features of poverty, giving a sense of equality and security, planning for efficiency and social justice in local and provincial governments as well as power and authority at the centre.

Now, I recognise only too well that this article on the Indian background is very scrappy and inadequate. But I hope that I have said enough to give you a background without which no one can understand the forces at work in Indian society, and the various plays and side plays in the fast changing acts of the Indian drama.

Parable of The Mosquito Net

A. J. Fisher, Gympie; Qld.

I WAS resting in bed early one morning, with a mosquito net over me, as is necessary in a Queensland summer. Sleepy eyes saw the net like a wall around me, when suddenly a bird chirped outside. I looked through the open window to see it, and in so doing my eyes changed their focus, and the distant hills, the trees and buildings became quite plain, while the intervening net lost its distinctness and seemed to vanish. I found that when I focussed my attention on the distant beauties of nature, the nearby net lost its obscuring power, but when I concentrated on the net then the beautiful vision went.

Is not this true in the spiritual realm also? We allow our attention to be fixed upon the material troubles which are near at hand and we lose sight of the beauty of the spirit. For example, when, at the Lord's Table, we think too much of the emblems and allow our minds to debate questions concerning their material nature, whether bread or wafer, fermented or unfermented wine, single or individual cups, and so on, we deprive ourselves of the beauty of real communion—"having eyes, we see not." But when we fix our thoughts on Jesus, then these material things lose their significance, and we look not at the things which are seen, but at the Saviour who is unseen. Then by faith we see him who to the material eye is invisible.

So, also, we can easily allow some controversial matter, some theological problem, some doctrinal difficulty to obscure our spiritual insight into the truth, and our enjoyment of Christian fellowship. The early church was nearly blanketed by the doctrine of circumcision. Some folk are befogged by the posture in prayer, by the question of instrumental music, by problems concerning sectarian practices and ritualistic customs. But when we look beyond these to Jesus, we realise that these problems may, like the net, still remain, but we do not let them obscure our faith in him whom having not seen we love. And by fixing our attention upon the eternal truth, we can see through the confining gauze of materialism which, like a net, has marred our vision and stifled our faith.

The beauty of the Christian experience is made manifest when, by faith, we change our focus from the obscuring ever-present material things to the wider radiant things of the spirit.

The Church's Golden Opportunity

R. V. Amos, of West Hobart, Tasmania, presents a plea
for a recognition by the church of its obligations to youth.

YOUTH is the church's golden opportunity, for amongst young people the Christian church has a vital avenue of service. Failure to cater for them means the neglect of the church of to-morrow. Unfortunately there are

Two Extreme Views

of youth work, which do an injustice to this form of Christian service. On the one hand, there are some who have little or no time for such work. They simply say that young people should find all they need in the regular services of the church, without having anything of a special kind provided for them. On the other hand, we find some who have no time for anything but youth work. In a sense they put youth upon a pedestal, and spend all their time planning this side of their service. We are glad that neither of these points of view predominates, for neither is correct.

Youth work has a place all its own in Christian service. The only way for it to be given its proper place is for

The Real Purpose

of the Christian youth programme to be fully understood and appreciated. Youth work is not an end in itself. It is a part of the church's programme in winning the world for Christ. Whilst it is not the only part, neither should it be the neglected part, in the church's scheme of salvation, for youth work has a unique place in the fully developed programme of the Christian church.

In the light of this we can see that our youth plans must be

Continually Under Review

Methods of education, in State and public schools, are constantly being improved. Education is always in a state of flux. If secular education is permanently under the spotlight, it is quite obvious that the church, both in its united activities and in its local programme, must be exploring new avenues, and bringing existing methods up to date.

Our youth work mainly concerns

Three Groups of Young People

and should be designed to reach each one of them. The three groups concerned are: (1) The young people we have had, and have lost. (2) The young people we are holding at present. (3) The young people we have never had as yet. This last group concerns young people of all ages. It includes pre-school children, and all of those young people who have never been enlisted for the cause of Christ.

The various programmes of the church include—

Many Types of Approach

to the minds of the youth concerned. This is as it ought to be. Fruitful service has been, and still is, given by the Bible school, C.E. societies and youth clubs (such as P.B.P. and Good Companions for girls and young women, and K.S.P. and Explorers for boys and young men). All of these must still provide efficient and effective service for Christ and the church. We must remember, however, that as opportunity is given these must be implemented by

other suitable "new" methods, appropriate to the needs and conditions of the local church. These are best worked out by the leaders who are most acquainted with the requirements of their own districts.

One obvious way by which the church may widen its youth programme is to

Christianise Secular Youth Movements

The National Fitness Council, certain types of clubs, the present secular programme of the education departments of the various States, and the community centres which are being developed in certain areas, all present opportunities for the church, in the Christianising of these existing activities. Think for a moment of the matter from the point of view of the community centre. Here is an opportunity for a demonstration of Christian unity. Most churches are sadly understaffed, and are therefore unable to operate their own "Christian community centre," which is the ideal. But if we fail to capitalise what is at our front door, we are losing a great opportunity. To neglect this avenue of service would be to rob our young people of a vital factor in the full development of their characters. For the spiritual help, which the church alone can adequately give, is essential for the proper development of their personalities.

In many places, as we have been told, the church will need to give consideration to

A Seven Day a Week Programme

If the church can be made the centre of the life of its members (social life included), especially in some types of district, a good deal of the driftage away from the church which has been apparent in recent years may be arrested. There is a real value in having the door of the church always open.

There is no doubt about it, youth presents

A Golden Opportunity

Here we have a splendid field for evangelism. In the case of young children, a suitable background can be laid which may more easily lead to a decision for Christ in later life, and be the means of developing a strong Christian character. Older young people can be won in definite allegiance to Christ. To do this, however, we must approach our young people in attractive ways. That doesn't mean being sensational, but simply the development of an attractive and appealing programme. We must have a message to meet all their needs. Young people have their own kind of problems, and it is vital for us to be able to help them to gain victory now. The problems youth faces are, to them, very real, and most important. We will do much for our young people if we are able to put purpose into their living. When they see there is something for which to live, and something they can do, they will begin to understand the meaning of Christian discipleship.

So far as our young people are concerned we must remember one other vital factor. We must use them or we will lose them. That means the ideal youth programme will be two-sided. It will not only be something done for them, but something they can do for themselves. Youth work is a golden opportunity! More than that, it is a solemn responsibility which we cannot avoid, because "for childhood and youth God made us trustee."

Our Young People

W. R. Hibburt



CONCERN FOR THE BOY

THE Victorian Young People's Department held a retreat for leaders of boys' clubs from January 18-20 at the Waterman Memorial Camp Site, Monbulk. Leaders of Explorer and Kappa Sigma Pi movements attended. They gave serious concern to the relationship and the co-ordination of the movements they represented. Hitherto the movements have worked independently. A recommendation is going forward to the Victorian Young People's Department favoring the co-ordination of the two movements. The acceptance of this will mean that Explorers will graduate into the Kappa movement. It was reported that already in several churches these kindred movements were working successfully, one supplementing the other.

The retreat programme included sessions that surveyed the following items: How best use the Bible in club work; Worship in the club; Linking club activities with school and home;

Music in the club; Visual aids; How to prepare a stunt; How to hike; How to camp; How to conduct a camp fire; Club work and evangelism. P. Foster visited the camp and led a special study session on the boy: how he thinks, feels and acts. W. R. Hibburt presided and B. O. Marks spoke at the early morning communion service. W. F. Newham as chief Explorer directed the camp.

CONCERN FOR THE GIRL

FORTY leaders of the Victorian First and Second Degree Good Companions' Clubs attended a leaders' conference at the Waterman Memorial Camp Site, Monbulk, from Feb. 1 to 3. Mrs. S. Featherston and Mrs. R. Rusden provided excellent meals.

The combined activities and weekly club programmes were outlined during the conference session. There was also a frequent exchange of ideas. Leadership sessions were conducted by the following:—Handwork, Miss R. Triplett; Poster, Miss D. Reynolds; Games, Miss B. Hare; Creative and Cultural Programmes, Misses J. Fowler, B. J. Lowen, D. Reynolds. Miss Rita Roberts served as the leader of the retreat. Mr. D. Davis and Mr. W. R. Hibburt conducted an early morning communion service.



DEACON OUTRIGHT
SAYS:

"The leader is the ordinary man or woman who has a great concern."

Dr. Ambedkar Interviewed

DR. AMBEDKAR is the recognised leader of the variously estimated millions of scheduled classes, known in the past as outcasts or untouchables. Gandhi classes them Harijan or "Children of God." The scheduled classes are said to number 50 million, but including the near groups are often said to number 70 million. Dr Ambedkar is concerned mainly with their social uplift, including their political and religious freedom. He is not at all concerned about their spiritual or religious welfare. Having overthrown Hinduism with its attendant idolatry, and accepted nothing in its place, it would be hard to ascertain his religious leanings. It may even be doubted if he has any, but this does not take away from the man's natural goodness and honesty. He is proving a force, and is likely to become more of a force as the leadership of Gandhi over the Hindus weakens or is withdrawn for ever. Some few months ago Miss F. Cameron and Miss E. Vawser, with others, were privileged to meet Dr. Ambedkar in Bombay and question him concerning many vital problems. Miss Vawser gives us a few of her impressions.

Liquor Question

Probably the liquor question is no more acute in India than in Australia. Abuses abound in both countries, but owing to the poverty of the people, it becomes a major problem. Owing to crushing debts that live with them night and day, many seek at the end of day to drown their sorrows in drink. When asked about the liquor question, he stated that the government should be the distributors and do away with the abuse of auctioning licences. Licences are auctioned at a high figure, and the drink is adulterated with inferior mixtures so that the price paid for licences can be met. The practice causes drunkenness of a very bad type, and the present mode of distribution does not allow for rationing. He urges his people to cut out drink altogether, and sets the fine example by neither smoking nor drinking.

Wedding Feasts and Poverty

Because of custom lavish displays are made at weddings, usually the cost of same being met by borrowed money. Dr. Ambedkar would urge scheduled classes to discontinue feasts and the payment of fees to priests, etc., but that a small donation be made instead to the scheduled classes political party. Many have taken the advice, and already several hundred thousand rupees have accumulated and will be used as scholarships for educational purposes.

Worship of Idols

Dr. Ambedkar discourages all idolatrous practices and all the attendant evils that arise therefrom. Many of these people have taken his advice regarding idols, but have set up Dr. Ambedkar's picture in their homes. Some even garland his picture, and have reached a stage where it is almost akin to worship. Dr. Ambedkar is not responsible for this, but realises the weakness of taking away something and having nothing to put in its place.

Scheduled Class and the Vote

Dr. Ambedkar stated that 90 per cent. of these people vote as he urges them. An illustration of his popular leadership is given in the following illustrations:—

1. *Public meetings.* Given twenty-four hours' notice, 20,000 is the normal number attending.

Even gatherings outside the big cities would be regarded as small if they did not draw 5000 people. Even with so many people, including women and children, there is complete silence; one could hear a pin drop.

2. *Story of an old woman.* An old woman had left home early and had to walk a long distance to the polling booth. Arriving only one hour before closing, she refused to vote for anyone but Dr. Ambedkar. When told he was not in that electorate she was obdurate. She would vote for no one but the doctor. Suddenly someone conceived an idea. He informed her that her "Baba" wanted her to vote for X, and at last she was persuaded that if this was his, "Baba's" wish, she would do so.

Dr. Ambedkar urged that Christians should not seek to return to the scheduled classes



Outcaste Group.

Dr. Ambedkar is the recognised leader of such people. Note the poor type of home and surroundings. Miss Caldicott (Baramati) is seated with the group.

so as to gain certain privileges now granted such as scholarships, but unitedly to stand for their own rights. They should demand their rights even as the scheduled classes were doing. He deplored, in some places, the lack of real leadership among the Christians. As we contemplate this man of strength, we face two outstanding facts—the fact that the man has wonderful powers of leadership; and the fact that at one time it appeared as though he might swing these millions towards Christianity. Be it said to the credit of Christian leaders in India, they did not seek to persuade Dr. Ambedkar as did the Mohammedans and the Sikhs to join their fold. A mass movement by ignorant people would not have "added such as were being saved." We cannot help but admit, however, what an amazing man he would be as a real Christian leader, gradually but surely leading his people to the feet of Christ. That he could do much in this direction is certain, for one of our observers said, "An intelligent looking man and good. It is no wonder people trust him. His face inspires confidence."

"GOODLY PEARLS"

BEFORE the advent of our F.M. quarterly, numerous requests were made to have such a regular magazine, whose pages would deal solely with overseas items. In March, 1935, the first issue was published. With the close of 1945, we completed 11 years of publication—44 issues in all. Prior to the war years, the paper was almost self-supporting. Higher costs of production, paper, blocks, etc., added to the overhead, but no extra charge was made for the magazine. As well as giving up-to-date information about our own work, illustrated by numerous blocks, general overseas knowledge is supplied. At present 2700 copies are issued. During our centenary year

we hope to increase our circulation in the first instance to 3000 copies, gradually advancing to 3500. Three thousand paid up subscribers would more than pay the costs; any extras would supply a margin and help our funds. Every family in the brotherhood should have a copy. Through agents, 1/- per year; posted direct, 1/3. Help our educational and publicity work.

The Home Circle

J. C. F. Pittman

GOD'S REFRESHING WORK

NO chance has brought this ill to me,
'Tis God's sweet will, so let it be;
He seeth what I cannot see.

Like as a piece of tapestry,
Viewed from the back appears to be
Naught but threads, tangled hopelessly,

But in the front a picture fair,
Rewards the worker for his care,
Proving his skill and patience rare.

Thou art the Workman, I the frame,
Lord, for the glory of thy name,
Perfect thine image on the same.

"THE CRACKED CUP"

THERE lived in a thatched cottage a poor widow. It was a poor home, but in a cupboard was an old cracked cup covered with a glass globe as if very precious. That old cup had a history. Years before, one autumn day, a carriage, with a lady inside, stopped at the door of this lonely cottage. The lady asked for a little water, and it was brought to her in this very cup. To the old woman's astonishment, she afterwards learned that the lady who had used the cup was Queen Victoria. The fact that her lips had touched the rim of the old cup made it an object of great value to the old woman. We are plain, ordinary people, yet, like the old cup, if only Christ will make use of us, that will consecrate us and make us of eternal worth.

PLENTY OF TONGUE

Every second Thursday was Mrs. Jones's at home day. It was her habit on these days to serve tea at 4 o'clock. On this particular Thursday, little Tommy, her young hopeful, had a holiday. So mother told him if he was good he might come in and have tea with the visitors. "Mother," he said, as the cake was being handed round, "can I have some tongue, please?" "There isn't any tongue, dear," said his fond mamma, with a smile. "That's funny," said Tommy. "Father said there would be plenty of it."

The Family Altar

TOPIC.—"OTHER CITIES ALSO"

Feb. 18—Matt. 28: 16-20.

" 19—John 10: 7-18.

" 20—Acts 19: 20-22.

" 21—Rom. 9: 22-26.

" 22—Rev. 7: 9-12.

" 23—Luke 4: 30-37.

" 24—Psalm 145; Luke 4: 38-44.

ALWAYS, whilst faithfully attending to present tasks, our Lord's eyes were far afield, and his heart's desire was to help others. The tendency to-day is to be self-centred, concerned only with the needs of one's own family or nation, forgetting the universality of the gospel. There is yet much unevangelised territory. There are yet many other cities and towns and villages we have never entered. May we be delivered from narrow exclusiveness and selfishness. May we, like Jesus, strive to enter other cities also.—J.C.F.P.

The Preacher and His Message

(Continued from Front Page)

of the Old Testament prophets, particularly those who lived during the period from the 8th to the 5th century B.C., are indispensable to a true appreciation of the eternal will and purpose of God.

"The influence of those strange figures, the Hebrew prophets, upon our minds to-day is an astonishing thing if one contemplates what must have been their relative impressiveness in their own day as empire builders." We are sure that when the history of this amazing era is written, the preachers of to-day will be remembered only as their preaching contained a "lift" towards God and not a "lean" towards popular demands. Finally the situation to-day calls from the preacher

A Teaching Ministry

This method means the unspectacular and slower way of persuasion. We are living in an age of frustration wherein the majority of people are seeking some form of escape from the hard facts of the human scene. In the field of religion, there are many adherents who demand that the good old days of real revivals be resurrected when the crowds were attracted by preaching. The obstinacy of modern humanity that simply refuses to respond to a warm and joyful revival type of religion, plus the so-called low calibre of preaching, are driving some people to get a move on themselves. Church tramps are being created, who sample first this church and then that one, and at last, expressing their keen dissatisfaction with the "churches," they join some holiness group which seeks to move heaven and earth by adopting an exclusive spirit and imitating both the methods and theology that were used in revivals a century or more ago.

"There is no expeditious road
To pack and label souls for God,
And save them by the barrel load."

It is true that the numbers who listen to preaching have been lost; but it is not true to claim that the standard of preaching has deteriorated, or that present-day preachers on the whole are out to sacrifice the essential content of the gospel of Christ. The fact is that times have changed, and it is obvious that the majority of people are not at present interested in the word of God. But perhaps a very great future rests with the smaller numbers who may be more conducive to a teaching ministry. If numbers constitute the criterion of successful preaching, then the prophets of the Old Testament, Jesus of Nazareth, and Saul of Tarsus were failures. But what they did succeed in doing was to implant in the minds of a few the tremendous meaning of belief in God. In the case of Jesus, it is quite obvious that he did not regard the drawing of a crowd as his major objective. There came a time in his ministry when he forsook the crowds, took a few men apart and taught them the meaning of discipleship. Numbers may have a great appeal, but the "making of disciples" is the preacher's main objective which, in the nature of the case, calls for a teaching ministry. Crowds have never had the honor of saving the human situation. That high honor is reserved for the few who are willing to learn with patience the truth that makes men free. It was H. G. Wells who said: "I am building my expectation of a new phase of human affairs upon the belief that there is a profoundly serious minority in the masses of our generally indifferent species. I can't explain any fine or great constructive process in history, unless there is such a minority among our confusions. They are the salt of the earth, these people, capable of devotion for remote and mighty ends."

Open Forum

FOR "CHRISTIAN" READERS

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

CHURCH AND NATIONAL QUESTIONS

I WAS interested in the Australia Day Number, dealing with some aspects of national life, but I am frankly perturbed at the absence of any tangible lead on the questions that will rock this country to its foundations within ten years or so, namely:—

1. What constructive policy has the church to suggest concerning immigration?
2. What policy has the church to offer on our "White Australia," especially as a basis for negotiations with the East?
3. What has the church to say concerning employment and unemployment, e.g., is it possible to provide full employment—if so, how?
4. What lines of action does the church suggest to provide equality of educational opportunity for all children?
5. What steps should we take to resolve the class struggle and produce a genuine social democracy based on equality of opportunity?
6. What should be the nature of the control of atomic science to ensure that its power will be used for man's good and not for his destruction?—Andrew A. Hughes, Croydon, Vic.

"THE GOOD CONFESSION"

A WRITER in a recent issue of the American "Christian Standard," in an article on "The Creed of the Church of Christ," raises the question of receiving the confession of faith of a person deciding for Christ. He says: "... To say that we believe Jesus is the Christ ... means that we believe he is our priest who offered himself for our sins on the cross, and that he lives now as the priest to whom we confess our sins and through whom we receive forgiveness. In this connection it may be seriously questioned whether one who receives the initial confession of faith ... should add to the New Testament statement, 'Do you believe Jesus is the Christ, the Son of the living God?' the words, 'and do you accept him as your personal Saviour?' Where do these latter words occur in the New Testament?" he asks. I agree with this brother, because the asking of the added question would seem to show that the true understanding of Jesus' Messiahship as including his Saviourhood has been lost.—Thos. W. Smith, East Malvern, Vic.

"THE SHATTERED CROSS"

IT is a pity that Dr. Wm. Robinson's new book, "The Shattered Cross," has been introduced to your readers under a cloud, for that is virtually the effect of the review published in your issue of Jan. 23. Your reviewer takes lengthy exception to the use of certain terms which are not common amongst us in this country. Possibly ten per cent. of your readers will actually buy and read the book for themselves and thus give Dr. Robinson an opportunity of explaining his own use of the terms; the other ninety per cent. of your readers will only read your reviewer's criticism and, if they accept it, remember your criticism when the praise is forgotten.

In fact, I do not consider the objections well founded. Why ask Dr. Robinson to make a concession to ignorance by refraining from using the term "high church" with its correct

meaning? Some, it is true, use the term to denote certain practices generally regarded as Romish, but that is a false use of the term which we ought not to condone. Few words have done more to clarify my own understanding of our movement's view on the church than one of Dr. Robinson's: "Our fathers were high churchmen."

In objecting to the use of the word "sacrament" your review strikes at the very foundation of much of the author's basic Christian thought, as a re-reading of "Essays on Christian Unity" will show. There is surely no likelihood that anyone would suspect him or us of a magical interpretation merely because of this term. It is far too widely used in other senses to have such a necessary meaning. Incidentally, the suggestion of "ordinances" is no more scriptural since it is nowhere used in the Bible to describe baptism and the Lord's Supper. For that matter, your other suggestion, to use the terms "baptism and the Lord's Supper," so far as the latter term is concerned, rests on the slenderest scriptural grounds, as it is not so used as a title in the New Testament. The term "sacrament" is the most widely used in modern Christian writings, and it has a beauty both of meaning and tradition which does justice to the Christian symbols as no other term does.

Dr. Robinson is one of the ablest scholars our movement has known, and it is unfair to him and to the Australian churches to criticise his writing on points which a reading of his work makes quite clear. Those who read his book will not be in any doubt as to his meaning—for the rest it does not matter.

Perhaps your reviewer would accept a little suggestion himself on this matter of terms? It is now both inaccurate and out of date to refer to the "Catholic section" of the church, as he does. "Catholic" means "universal," of course, and the title is to-day happily redeemed from the old sectional use of it by the Roman church or any other denomination.—W. S. Lowe, Brighton, Vic.

AUTHORITY OF SCRIPTURE

I WAS surprised and saddened to read the article in the "Australian Christian" of Jan. 23 on "The Authority of Scripture," because I can see how unsafe, how harmful, such an article could be to those young in the faith. Doubtless the motive of the writer was good, and there are many brainy minds which could follow him, and perhaps agree, but what of the weaker brother who is to be considered? We cannot class the Bible with other books of philosophy, and only accept where reason can guide us. All who have accepted without question the writings of the good old Book have proved that to accept with a child-like faith, without question, is to see and experience the truth of the word of God. If one is to differentiate and say, "This is not inspired, and that is not inspired," where will it end? Many commands, such as marching around Jericho seven times, which God gave are against human reasoning, and if the child of God would follow him to-day it will often be against all human reasoning, however plausible. The mysteries of our redemption, thought out in the mind of God throughout eternity, are things beyond our reason, but we do not refute the plan of redemption because our reason cannot grasp its sublimity. It savors too much of modernism which is dangerous, and we know what it hurled the world into, this last dreadful war being the result. Let us get back to the old paths, the safe paths of a child-like, unquestioning faith.—E. G. Rose, Haven, Victoria.

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Here and There

Mrs. Oliver, of 67 Rochester-rd., Balwyn, E.8, Victoria, wishes to remind those interested in the work of Bible-women in India that she will be glad to receive donations as early as convenient, and will welcome new subscribers.

Eighty campers and leaders have registered for the 1946 leadership camp at Hall's Gap in the Grampians from Feb. 13 to 20. This annual event is sponsored by the Victorian Young People's Department and the Youth Committee of the North-West Conference.

In the 35 years of its history, the Victorian Church Extension Committee has financed the erection or purchase of some 54 buildings valued at about £100,000. A heavy programme lies ahead, once building restrictions are lifted. The committee hopes for an increased offering on March 3.

The Macnaughtan-Saunders mission with the Middle Park-South Melbourne churches still holds interest. Attendances are sustained and addresses are well received. There was one confession during past week. Local churches are being well supported by visiting delegations and soloists. Best support and prayers are urged for remaining weeks of mission.

A. J. Fisher, of Gympie, Qld., writes: "Re par. in 'A.C.' 19/12/45: It should be made clear that the reference to church cheques being exempt from stamp duty only applies to Victoria. The Stamp Duties Office of Queensland states: 'In Queensland there is no exemption contained in the Stamp Acts or any other Acts for cheques drawn by religious bodies, but cheques drawn on the Savings Bank Branch of the Commonwealth Bank do not pay duty.'"

From A. M. Bell, secretary Aborigines Mission Board, Perth, W.A., we received the following lettergram on Feb. 11:—"Splendid day to-day, Saturday, Feb. 9, for Norseman Mission. 40 men worked incessantly under leadership E. H. Paul, Inglewood, early morning to evening. Dismantled both large buildings Melville camp. Larger numbers responded than anticipated, and twice the expected work was accomplished. Buildings, materials loaded on to three largest railway trucks in Fremantle yards. Praise God for such interest in aborigines."

Lessons for the correspondence course of the Federal College of the Bible will begin early in March, and intending students should apply promptly to F. T. Saunders, secretary, for enrolment, sending with the applications the fee —21/- for full course; or 6/- per subject. It is regretted that text books are not available owing to conditions arising from the war, but students will be helped to carry on the work. Brethren having copies of the books used, who are not using the books themselves and would be willing to sell, loan, or donate them, can help materially. Books specially needed are "The Bible Handbook" (Angus); "How to Prepare a Sermon," "How to Prepare an Expository Sermon" (Knott); "Jesus Christ" (Antony Deane); "What Churches of Christ Stand For" (Robinson).

W. J. Platt, who is visiting Australia under auspices of British and Foreign Bible Society, will speak at key-point meetings in Melbourne as from Feb. 19. Mr. Platt is secretary for the society in England and Wales. He has had a distinguished career, including 14 years in Central, East and West Africa, is a popular lecturer, an author of many books and textbooks on Africa, youth organiser, and an able speaker with a vital message. The society's annual public demonstration will be held in Scots Church, Melbourne, on Feb. 26, at which meeting Mr. Platt will speak. The British and Foreign Bible Society has done, and is doing, a unique inter-church task. Its influence is world-wide and its figures entrancing. Its latest good deed is to provide no less than £200,000, for the million pound fund, for European church reconstruction.

The "Victorian Churches of Christ University Student Fellowship" will hold its first 1946 session on Friday, March 22. Preachers and members of the fellowship are requested to advise the youth director, W. R. Hibburt, of names and addresses of young men and women who purpose commencing studies at the University or Teachers' Training College this year.

Church and Bible school picnic at Bayswater, Vic., was held at Mordialloc on Jan. 19. In absence of Mr. Combridge through illness, F. Finger took morning service and Mr. Turriff, of East Kew, evening service on Jan. 27. Several visitors were present, including Ron Peck, R.A.A.F. Combined service was held in Bayswater public hall on evening of Feb. 3, Col. Saunders, Salvation Army, being speaker. Bible school has commenced a new curriculum to increase efficiency and membership.

The Victorian home mission secretary, W. Gale, writes on Feb. 8: "Almost every Sunday is now spent with country churches, partly to keep in close touch with them as a representative of Home Missionary Committee and to confer with them respecting efficient conduct of their work; but also because of the lamentable shortage of suitable preachers for this type of field. On Jan. 27 we were with the brethren at Colac. Not only have we not a suitable resident preacher that we can give them, but owing to the absence of students from college during present Christmas vacation, and the recent curtailment of country rail services, these brethren have been without a visiting preacher for months. Other churches have not fared much better. Some of our smaller country churches, and especially those that are situated a distance from neighboring groups of our brethren, have been very isolated. It is not every preacher that is suited for such a work, and most of those that are suited have already on their hands more than they can do. This is one of the big problems before members of Home Missionary Committee. Our chairman and president, A. W. Cleland, is also out almost every week-end, and is wrestling with home mission problems. We are thus very fortunate in having the help of a business man who is in close touch with conditions in every field. Mr. and Mrs. Cleland, our esteemed presidents, together with the writer, will be present at Ararat and Stawell on Feb. 10 for induction of A. C. Mudford into circuit."

NORSEMAN (W.A.) NATIVE RESERVE PURCHASE OF FARM

THE Federal Aborigines Mission Board has pleasure in announcing the successful purchase of all equipment, stock, rights and title from Mr. Jackson, the lone settler near the centre of our Norseman native reserve. After careful review on the property, item by item of the schedule submitted, two representatives of the board, with Mr. Ken Roberts, confirmed the value of the assets to be sound, as well as much useful material for mission work.

The equipment includes a model "B" Ford 30-cwt. truck; 2-ton rubber-tyred horse-drawn lorry; 5 h.p. Diesel engine; butcher's refrigeration unit not yet installed; house; sheds; blacksmith's equipment; quantity of building material; three miles of fencing; one-quarter mile water service; several wire netted fowl-yards; two heavy and five medium draught horses; five dairy cows; 28 dairy calves; and numerous useful tools and sundries.

Having completed this transaction, we are now able to establish a new mission village at the most suitable site on the reserve, a few hundred yards higher up the gully. Buildings can here be set out nicely on the gently rising ground with a view stretching out over the wide valley of good growing land, showing

the restfulness of the hills beyond.

Thanksgiving can be expressed for the release and very prompt despatch of nearly one-half mile of water piping. The Goldfields Water Supply Department has already installed the connection to the main. Our water supply can now be completed in time for the building operations. This will save a considerable amount of water carting which we anticipated, and will provide better facility for the building team and for the early comers to the new mission location.—A. M. Bell, secretary Aborigines Mission Board.

CHRISTMAS IN SIAM

D. A. V. THOMAS has forwarded to us the following extract from a letter received from Mr. Boon Mark Gittisam, foremost evangelist and secretary of churches of Christ in all Siam. He is stationed at the Bangkok church.

"Our Christmas time this year was very good. On Dec. 23 I went down to Nacon Patom and preached, and baptised eleven men and women. We had two long services, morning and afternoon. I took eight university girls with me, and we had a very good trip. On Dec. 24 the Dutch Army gave me two trucks, and about fifty boys and girls went out to sing Christmas carols to the churches and all the women camps of the Dutch. We went out at 10 p.m. and came back 4 a.m. Christmas morning. It was a happy night. We also had the Christmas feast, songs and games of joy on the Christmas eve. On Dec. 30 we had Christmas Sunday at my church, for I was at Nacon Patom on the 23rd. We had a big feast and gifts for the poor lepers. My daughters and the cook had to cook food through the night. We had two boys and two girls baptised this Sunday. Really we had a very good service. It was a service of joy with tears. On Dec. 31 we had a New Year watch. We had games, prayer, short sermon and feast in the midst of the night. But we are now living in the darkest night of human history. Brighten the corner where we are. Thank you so much for all things you have told me. Some day, some time and somehow we may meet again. May God bless you with all his riches of love and faith and hope till we meet again at his feet."

WANTED

House, Melbourne, 6 rooms, rent or buy, full-time Christian worker, brotherhood purposes. Refer R. Enniss, 64 Elizabeth-st., C2468.

Missionary, wife and two sons, aged six and eight, urgently require accommodation furnished flat or house. Rent up to £5 per week; or accommodation in guest house or private family. Reply J. C. Kolk, 62 Hodder-st., East Brighton, Vic. Phone, XA6236.

Senior typiste and stenographer, fully experienced in office routine and secretarial work, desires position; preferably handy to Preston-Northeote. Reply to H. K. Trathen, secretary Reservoir church; JU1631; 4 Gladstone-st., Reservoir.

VICTORIAN CHURCHES OF CHRIST WOMEN'S TEMPERANCE COMMITTEE. POSTER COMPETITION.

Entries are invited for best Temperance Poster showing scientific facts concerning the alcohol menace.

First prize, £3; Second Prize, £1/10/-. No entry fee. Open to amateurs, in any State, over 16 years. All posters to become property of Temperance Committee.

Posters with name and address to reach committee not later than Monday, April 15, 1946.

Address Mrs. E. Nance-Kivell, 9 Northern-ave., East Brighton, S.6.

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News of the Churches

Western Australia

Maylands.—Although holidays took many families away, good attendances have been maintained. On Jan. 20 Keir Wedd, from the college, spoke in the morning. Many young people have been away in camp at Waterman's Bay. Messrs. Smetherham, Ruscoc, Heyhoe, Blakemore and Matthews are now home and in fellowship again with church. Miss Eunice Longbottom is also expecting discharge. Ken Digwood has been home on leave. At gospel service on Jan. 23, Dorothy White, a scholar from Bible school, made the good confession. Sympathy is extended to relatives of Wilfred Higgott, who died on Jan. 12. Manse is now completed, and as soon as fencing is finished occupation will be made.

Tasmania

Hobart (Collins-st.)—The visit of Ron Saunders was appreciated. He gave inspiring addresses about the work in New Hebrides. C. P. Hughes has returned from annual holiday. Morning service of Feb. 3 was broadcast. R. V. Amos was the preacher, Mrs. S. Cooper soloist. On Feb. 6 Miss Kathleen Kingston was married to Reuben Boxhall (returned P.O.W.) in the chapel.

Launceston (Margaret-st.)—Average attendances for January were: 11 a.m., 115; 7 p.m., 110; communicants, 131. Three new scholars have been enrolled in Bible school this year. Endeavor picnic was held at Longford on Jan. 28. Y.P.S.C.E. invited all returned church Servicemen to meeting on Jan 29 as a welcome home; supper concluded evening. Church regrets removal of Harry Martin to Harford. Ninety attended a fellowship hour in school hall following gospel service on Feb. 3, when Bibles were presented to Mr. and Mrs. Clarrie Lee and Mr. and Mrs. Colin Orr, whose marriages have been celebrated recently. Visitors have included Mrs. Campbell Morris, of Sydney, and Mrs. Funston, of Berwick, Vic. Preparations are well in hand for "Happy Hour" to be conducted by R. V. Amos (West Hobart church) from Feb. 24 to March 10.

Queensland

Ma Ma Creek.—Reports read at annual meeting revealed progress in all departments. Treasurer reported church and auxiliaries had raised over £650 during year, an all-time record. Deacons elected: A. Bernoth, E. Boettcher, E. Rosenberg, H. Rosenberg, E. Cole, J. Buhse. On Feb. 2 young people journeyed to West Haldon to enjoy a day of fellowship with young people there.

Monkland.—J. McLellan and F. Collingwood conducted services during absence of Mr. Fisher on holidays. An excellent monthly prayer meeting was held on Jan. 31. On Feb. 3 E. J. Kernick preached at monthly gospel service. Bible school started with a good attendance and several new scholars on Feb. 3 with J. Venning as new superintendent. Offering for aborigines mission was received, being included in Gympie's total.

Gympie.—During Mr. Fisher's absence on holidays, services were conducted by J. McLellan, J. Venning, A. Kingston and F. Collingwood, the latter journeying from Lismore, N.S.W., to preach here. Mr. Fisher met with church at Palmwoods and preached there. All auxiliaries have resumed after Christmas recess. Bible school enrolled several new scholars. Members were pleased to have P/O D. Everard home from Darwin on leave. Good services were

held on Feb. 3. Offering for aborigines mission from Gympie and Monkland exceeded £9. On Jan. 19 Miss T. Bull was married to S/Sgt. A. J. Keast, of Charters Towers.

Rockhampton.—There have been four confessions and seven baptisms. At gospel service on Jan. 27, there were 90 present, and there were three decisions for Christ—Neil McTaggart, Grace Murray and Lorna Gray. The former two were baptised that same evening. A family service was conducted on Feb. 3 at gospel meeting, when there was a record attendance with over 100 present. Five young people were baptised—Beryl, Norman and Leslie Jones, of Moonmera, Jean Bolland and Lorna Gray. At close of Mr. McIlhagger's message Dorothy Dobbs, a Bible school scholar, confessed Christ. 81 broke bread for day. Bible school resumed on Feb. 3 with good attendance, and also J.C.E. All other auxiliaries resumed during week.

South Australia

Fullarton.—On Feb. 3 the chapel was full for special monthly service and Bible study. Nearly 80 men were present on Feb. 5 to consider present problems and future prospects.

Prospect.—On morning of Feb. 3, Miss Phyllis Barnes was baptised and welcomed into fellowship. John Mackenzie exhorted. Visitors included Mr. Brodie (Melbourne). At night a good audience listened to the address of J. Mackenzie. Choir sang and Mrs. A. Burns rendered a solo. After church, young people held a song service.

Cheltenham.—There were full attendances during week-end of Jan. 27, when N. G. Noble gave farewell addresses. Two young men and a young woman confessed Christ, were immersed, and received into membership. A sister was received by transfer. Regret was expressed by word and tokens, from church and auxiliaries, at departure from Cheltenham of Mr. and Mrs. Noble. Wishes were presented for success as they entered Owen-Avon-Long Plains circuit on Feb. 3.

Forestville.—Attendances at all meetings fluctuated during holiday vacation. Many parents and scholars have now returned. Prayer meetings and Junior and Y.P.C.E. Societies have resumed meetings. The church was saddened with news of the sudden home-call of Alexander ("Lex") Piggott, who had been a patient sufferer for many years. On Jan. 28 a large number of tennis players and friends enjoyed a picnic at National Park, Belair. On Feb. 9 a successful Bible school picnic was held at Hazelwood Park. W. A. Russell continues series of addresses on great events in the life of Christ.

New South Wales

East Lambton.—Bible school is making good progress. A meeting for young people is now held every Wednesday night with 20 attending. Fortnightly gospel services have been commenced with Bob Fraser song-leader and Beryl Gregory pianist. Mr. Vanham preached on Jan. 27, and solos were sung by Melva Gagetta and Miss P. Duncan, of Sydney. Teachers and preacher made house-to-house canvass for this service.

Bexley North.—On Jan. 27 S. Jenner spoke to church and S. Laney preached at night in absence of J. Henderson on holidays. The former also gave lantern lecture on work of Sudan United Mission on Jan. 31. On Feb. 2 a "welcome in" fellowship meeting was held to help mission converts and other members to know each other. First part of evening was on spiritual lines, when R. Greenhalgh spoke on privileges of church membership. Basket supper concluded a successful time. On Feb. 3 J. Henderson spoke at both services. Mr. and Mrs. Greenhalgh sang a duet at night.

Broken Hill.—During January, meetings were well maintained throughout holiday season. With absence of Mr. Paddick on holidays, Messrs. Cremer, Harris and Clark, together with Envoy Crocker, assisted in leading services. On Feb. 3 Mr. Paddick conducted both services at Wolfram-st. with good attendances. Y.P.S.C.E. and Thursday night fellowship meetings have resumed. Miss Thelma Mudford, of Gilgandra, N.S.W., was present on Feb. 2, and her fellowship and help are looked for as she commences State school duties in Broken Hill.

Lidcombe-Carramar.—Mr. Baker has baptised two young ladies and a married woman at Lidcombe. They were received into fellowship on Feb. 3. A girls' club has been formed with Mrs. Baker as leader. At night service on Feb. 3, Mr. Schofield took the confession of a lad from Sunday school. Plans are completed for erection of a preacher's residence. At Carramar on Jan. 20, after address by Ron Bartholomew, a young man made the good confession. Carramar young people held a successful camp with Mr. and Mrs. E. A. Stevenson as leaders. In both districts Mr. Baker is being well received in homes.

Georgetown.—J. Moran exhorted church on Jan. 20, and Mr. Vanham preached at night, when a Bible school scholar made the good confession. On Jan. 27 J. Moran was preacher at youth service. Five re-consecrated, and one made the good confession. Youth Fellowship has over 20 in regular attendance on Sundays and 32 attended first Saturday night meeting on Jan. 26. Y.P.S.C.E. had 22 present on Jan. 23. F. Pickard was leader on Jan. 30, when district union secretary (Mr. Symes) was speaker. I.C.E. was led by Beth Stace in a novel "Around Australia" meeting, with sections of hall arranged to represent States.

Victoria

Moreland.—Excellent preaching was provided during W. Graham's holidays by F. E. Buckingham, C. E. Burdeu, C. E. Watson and H. G. Rasmussen. All auxiliaries are at work again, and a good year is anticipated.

Emerald.—On Feb. 3 W. Gale took Bible school, and both morning and evening services; his visit proved an inspiration. Bible school meeting and evening service were both illustrated with beautiful lantern slides, which were interesting and instructive.

Thornbury.—All clubs have resumed after Christmas vacation. Resignation of Bible school superintendent, F. Mitchell, has been received with regret owing to his being posted to Geelong Technical College by Education Department. D. Stewart has resumed ministry after his holidays.

Stawell.—On Jan. 27 W. F. Evans preached farewell sermons at Ararat. Meetings have increased in attendance lately. Church extends sympathy with Mr. Evans in death of his mother. A. Mudford commenced ministry with Stawell-Ararat churches on Feb. 10. Ladies' Aid resumed meetings on Feb. 12.

Hampton.—On afternoon of Feb. 7 Mrs. C. Gill, of Social Service Department, addressed a meeting of ladies met to form an auxiliary to work for proposed hospital. W. Burrows, after years of suffering, died on that day and was buried on Friday in Melbourne General cemetery. C. L. Lang officiating. The church mourns the loss and sympathises with the bereaved.

Brunswick.—Good wishes were extended to G. Samuels, of S.A.; his fellowship and help were appreciated while he was here in Services. S. Prentice is back from Tasmania after well-earned holiday. C. Cole, of Sudan United Mission, gave an interesting address on Jan. 20. Geo. Guyatt was received into membership from Nambrook. Aborigines offering was £8/8/3.

North Williamstown.—Meetings are fairly well attended, and addresses by J. E. Searle helpful and instructive. Church has welcomed back Gus Fitter after long service up North. In absence of J. E. Sarle on holidays, R. Lane was

speaker on Feb. 10. At annual business meeting, reports showed progress in past year and auxiliaries planning forward moves for future.

Carnegie.—On Jan. 27 G. J. Andrews concluded his brief but happy ministry with church. Two Bible school scholars, Meryle Millar and Robert Simpson, made their decisions to follow Christ. On Feb. 3 H. Millar and R. Hindman addressed church. On Feb. 10 A. B. McDiarmid commenced an interim ministry. Bible school held a successful picnic at Aspendale on Feb. 9.

Portland.—The church has enjoyed fellowship with many visitors during past five weeks. Speakers during January were all visitors, who rendered valuable assistance. They were G. Stevenson, C. Rogers, G. Dellar and Mr. Rosan (the latter being one of the Portland Convention speakers). Members who were able to take part in convention had a time of great blessing.

Camberwell.—Visitors on Feb. 3 included F. Glover, from S.A. First of welcome home teas for returned Servicemen was held Feb. 3, when 40 men participated, and afterward joined in evening service with L. Trezise as preacher and A. Wallington soloist. Aborigines offering on Feb. 3 amounted to £20/5/8. Women's Mission Band held a successful inaugural meeting on Feb. 6 at Wattle Park.

Boronia.—There has been marked progress in all ventures that the church has begun. "Youth hall" and "manse" are steadily taking shape. Tennis court, now complete, has had its opening day with large attendance of young people. "Food for Britain" appeal realised £27/8/9; offering for home missions, £25/3/9. Anniversary practice and special meetings in preparation for 25th anniversary have begun. Monthly combined church service filled Presbyterian building on Jan. 22.

Malvern-Caulfield.—Meetings are well attended. E. L. Williams has resumed his temporary ministry with church after two weeks' vacation. On Jan. 31 the church tendered a complimentary social to Miss Rita Cocks and Ian Davies, who were married at chapel on Feb. 2, F. E. Buckingham officiating. On Feb. 7 another complimentary social was given by church to honor Miss Ness Beveridge and Harold Taggart, to be married on Feb. 16. Both couples received presentations from church.

Dunolly.—Three girls who had decided for Christ were baptised by J. Hindman on Jan. 20. After three years' service here, Mr. Hindman gave farewell address to a large meeting on Jan. 20. After service, R. Scott, on behalf of church, presented him with an envelope of notes in appreciation of his services. Fellowship was enjoyed with Mr. and Mrs. Paddick and family, from Broken Hill, on Jan. 27. Mr. Paddick addressed the meeting. The help of Mr. Living, of Maryborough, was appreciated on Feb. 3.

Geelong.—On Feb. 9 the church gave a welcome social to returned men and women of Forces and those on leave. Mr. Stirling occupied chair, and welcomed those who had been in Services and those on leave. H. Rusenberg responded on behalf of those present, and expressed the wish that all who had returned and were returning would be of greater service to church than they had been previously. Gospel meeting on Feb. 10 was an "in memoriam" service to late Mrs. H. McGregor. Mr. Stirling preached.

Preston.—Mr. Combridge addressed all services during holiday season. Attendances are now normal, and auxiliaries have resumed activities. At gospel service on Feb. 3, Miss Morrison rendered a solo. In absence of Mr. Combridge on completion of his holidays, services on Feb. 10 were addressed by A. G. MacDonald in morning and W. Gray (Coburg) at night. Week-night prayer meetings were resumed on Feb. 7, at which A. G. MacDonald also gave an address. Thanks are extended to these brethren for their help. Bible school is practising for anniversary under leadership of S. W. Gray.

Reservoir.—An in memoriam service was held at evening service on Feb. 10 to late M. J. O. Iles. The Mayor of Preston and councillors were present in their official capacity, and there was a large congregation. Mr. Alcorn spoke of life and work of Mr. Iles. Two solos were beautifully rendered by a young friend of the bereaved family, Alan Miles. An anthem was rendered by choir. Work is in progress on erection of kindergarten and club-room at rear of chapel.

Beauleigh.—Work in all-church activities is again in full swing. Assistance of visiting speakers during Mr. Anderson's holiday was appreciated. A. Wallington's term as associate preacher with circuit terminated on Jan. 27. Mr. Dahl expressed thanks on behalf of church for his assistance. Sunday school picnic at Seaford on Jan. 28 was enjoyed. Messrs. Nugent and Winston are now meeting regularly with church after long periods in Services. Mr. Wellington, R.A.A.F. returned, is also meeting with church. Church expresses sympathy to Mrs. Wallington in her recent bereavement.

Carlton (Lygon-st.).—Harold Casson was welcomed home from overseas on Feb. 3. On Feb. 6, Women's Mission Band commenced for year. Mrs. Clark addressed gathering. Y.P.S.C.E. held first meeting for year, when Mr. Nixon showed film-strip of life of Christ. C.E. held an enjoyable evening and social in garden of home of Mr. and Mrs. E. McClean on Feb. 9, when £13/10/- was given for food for Britain. Geoff. Barnett, from the college, and Frankston church, gave a helpful address on morning of Feb. 10. C. G. Taylor spoke at Bible class and at 7 p.m. Miss Fairburn was soloist at Bible class. Miss Davey was received into membership from St. Kilda.

Black Rock.—Sunday school picnic on Jan. 28 at Wattle Park was well attended by scholars and parents, and enjoyed by all. During absence of Mr. and Mrs. Pittman on holiday, following have given help and inspiration with addresses: On Jan. 20, Mr. Lang, Brighton, and C. Gadge, Malvern; Jan. 27, R. Ennis and Mr. Codner, Kew Baptist. Mr. and Mrs. Codner also gave a message in song. On Feb. 3 R. Morris and Mr. Lark. Feb. 10, Mr. Morris, sen., and G. P. Pittman. At close of the gospel address by Mr. Pittman, a young lady visitor to district made the good confession. Fellowship with Vic. Bateman, home on leave, has been enjoyed, and a number of visitors have been present at both services during holiday season. Several open-air meetings have been held after evening meetings.

Wangaratta.—Auxiliaries have re-commenced for year. Home mission offering, with use of money boxes purchased from Savings Bank by member, was £33, the best yet. Thanks are extended to P. Patrick for his effort. Several members from Forces have been released and are back with church, including Ray Patrick, Lindsay Dalton and Bert Franks. Deaconess Mrs. Scott-Brown is home after holiday in Sydney for a month. Lorna Campbell and Mrs. Campbell, sen., are home after stay in Melbourne. W. Wakefield gives stirring addresses, and is taking active part in Junior Rechabites. Among visitors during holiday season were Mr. and Mrs. Grist, from W.A. Mr. LeMescam is home from St. Vincent's Hospital, and after a lengthy period was able to meet with church. An enjoyable time was spent by Misses Cath and Eileen Ashmead at Monbulk camp during Christmas period.

West Preston.—At annual business meeting of church on Feb. 5, all retiring officers were re-elected, including elder, secretary, treasurer, with exception of Mr. Ferguson, sen., who did not seek re-appointment owing to illness. A. E. Wood was elected deacon to fill this vacancy. Reports showed church in excellent spiritual and financial condition, over £1300 being raised for all purposes for year. All auxiliary leaders were re-elected, with the exception of Y.P.S.C.E. leader, Miss Jessie Green being elected to this position. Clive Scaife and Miss Shirley Pangbourne have been married in chapel. On

Feb. 10 D. Stewart, of Thornbury, was speaker in morning, when two were received into fellowship by faith and baptism. Jack Green was welcomed home on leave. On previous Sunday Mr. and Mrs. Bradshaw were received into fellowship by letter from Prospect, S.A. Representatives from missionary department of conference attended women's meeting on Feb. 6, when Miss P. Ludbrook addressed a well-attended meeting. Mr. Ferguson, sen., is still confined to hospital. A. B. Withers addressed gospel service on Feb. 10.

Ringwood.—All auxiliaries have resumed after holiday. V. Quayle is now in charge of Croydon and Ringwood circuit work, assisted by S. Davey. Church thanks those who assisted while without a preacher. Annual business meeting on Jan. 30 showed progress. Four officers were re-elected, three new ones added. T. Williams was elected S.S. superintendent. Young folks had a combined outing at Warrandyte on Jan. 28. S.S. annual picnic at Carrum on Feb. 2 had about 80 present.

Footscray.—A special service for "Youth Fellowship" was arranged and conducted by Mr. and Mrs. D. C. Ritchie on Feb. 2, when lantern slides and radiogram were used. On Feb. 5 Ladies' Aid and Mission Band resumed meetings. At a delightful luncheon prepared by ladies, Mesdames W. Clencie and V. Kaye were honored on occasion of their silver wedding anniversaries; a presentation of inscribed silver sandwich tray and decorated cake was made to each. Church officers entertained members of Ladies' Aid and Mission Band, with their husbands, on Feb. 9, arranging programme, providing and serving supper at close. D. C. Ritchie was preacher at all services on Feb. 10. Sgt. Peter French is home on leave before departing to garrison duty in New Guinea.

North Fitzroy.—Farewell addresses were given on Jan. 27 by A. Macdonald. His interim ministry of four and a half months has been appreciated by the church, and during that time four young ladies have taken their stand for Christ. At close of evening service a leather dossier case was presented to him as a token of esteem and appreciation. Feb. 3 was commencement of ministry of John Turner. There were large congregations. At night Colin Haigh rendered two solos. Jim Reed is back from service in the Islands. Mrs. Scriven has left to reside in Hamilton, where her husband has been transferred. N. Ratcliffe is returning to Nauru. Offering for mission to aborigines was £11/7/3 (including £1 from kindergarten). A fine gathering of members and visitors welcomed John Turner and Mrs. Turner and family in a public meeting on Feb. 6. E. Smedley was in the chair. Visiting speakers were: A. W. Cleland (conference president), Mrs. A. W. Cleland (president Women's Conference), D. Stewart (chairman North Suburban Conference), and L. Saunders (president Fitzroy Ministers' Fraternal). L. Gole extended a welcome on behalf of church; V. Foster for Bible school; P. Foster for youth auxiliaries. During evening, choir rendered two items, and A. Arnot and C. Haigh pleased with solos and a duet. Mrs. H. Swain presented bouquets of flowers to Mrs. Turner and Mrs. Cleland. Responsive speeches were made by Mr. and Mrs. Turner. At close of public meeting, the company adjourned to hall at rear of chapel, partook of refreshments, and enjoyed a social half-hour.

ADDRESS

N. G. Noble (preacher Owen-Avon-Long Plains circuit, S.A.).—Manse, Long Plains.

SOUTH-WESTERN DISTRICT CONFERENCE, VICTORIA

AFTER being in recess since 1940 owing to the War, the South-western District Conference met at the chapel of York-st. church, Ballarat. This was the tenth conference since its inception. Conference consists of the churches at Ballarat, Meredith, Geelong and Colac. Attendance exceeded expectations. Mr. Vautier, preacher of York-st. church, occupied the chair for both sessions.

After deciding that it would be for the good of affiliated churches to continue conference as formerly, conference proceeded to a fairly lengthy agenda. A pleasing feature was the aggressiveness with which delegates attacked difficult problems. It was decided that next conference be held at Latrobe-terrace, Geelong, on King's Birthday.

Election of officers.—President, D. R. Stirling; vice-presidents, A. Graham, J. A. Wilkie; secretary and treasurer, R. McLeod; auditors, S. Rowsell, A. Pfeiffer.

Some splendid reports were presented. Latrobe-terrace reported the work in great heart, especially financially. When Mr. Stirling commenced his ministry the church had a debt of £1000; this had now been reduced to £200.

Meredith was finding it difficult to carry on owing to the small number attending. Thanks were expressed to Ballarat and Geelong churches for help in sending speakers each month. They hoped this arrangement would continue.

Dawson-st., Ballarat, reported a slightly disturbed twelve months owing to their preacher (W. W. Saunders) taking up mission work; but the work had been carried on faithfully by Dr. Saunders and J. Methven. Local brethren had helped unselfishly. Bible school was strong. Sisters were working exceptionally well. The church looked forward to the coming of G. J. Andrews.

Work at Peel-st., Ballarat, is going ahead under leadership of A. Graham. During last twelve months the church made a drive to clear building of debt, and this had been accomplished. The ladies were especially thanked for contributing £98. Bible school is in good heart. Young People's Fellowship Club recently formed showed much promise. There had been twelve decisions.

Meetings at York-st., Ballarat, were very well attended. Bible school has nearly 100. Y.P. work is encouraging. Young people stepped into the leadership helpfully to replace those in Forces. There had been seven decisions.

Conference discussed the cause at both Meredith and Colac, and decided to continue to supply speakers to Meredith till next conference, when Mr. Stirling, who had offered to put in some personal work there, made his report.

It was felt that Colac needed a full-time man for a period and then a mission. Conference would be prepared to share the expense of the salary of a full-time man.

A vote of thanks to W. W. Saunders, for his work in attending to conference business during the period of recess, was placed upon the books.

Mr. Stirling's address at the inspirational rally was inspiring, the theme being "The vision upward; the vision inward; the vision outward." In moving a vote of thanks J. A. Wilkie said, "We have listened to a worthwhile message—in fact a heart message. We thank God that he has used Mr. Stirling in this way."

Ladies of York-st. church prepared a splendid tea.—A. McLeod, hon. sec.

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Containing neatly printed scripture promises: "God's Boomerang," round design, made of raffia, 3/6; "Precious Promises," 5½ x 3½, attractive shades, 3/-; "God's Sure Promises," 6½ x 3, 2/9. (Postage extra.)

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BIRTH

WHITTINGTON (Dunn).—On Feb. 6, at "Koonara," to Doris, wife of the late Sgt. A. V. Whittington, R.A.A.F., of 5 Corio-st., Belmont, Geelong—a daughter (Paulette).

DEATH

MILLIS.—On Jan. 26, passed peacefully away, Alice, youngest daughter of the late Alfred and Fanny Millis.
—184 Esplanade, Middle Brighton.

IN MEMORIAM

BROWN.—In memory of my only beloved daughter, Elizabeth Fraser Brown, who passed away on Jan. 17, 1944.

"Life is eternal, love will remain;
In God's own time we shall meet again."
—Inserted by her loving father.

BURNS.—A tribute of love and remembrance to our devoted parents, Frances Marian, passed away Feb. 13, 1941; also James William, May 13, 1918.

Resting where no shadows fall,
In perfect peace, they await us all.
—Inserted by their loving family, Dave, Blanche and Jim.

COSH.—In loving memory of my dear wife Margaret, who was called home Feb. 28, 1945.
Now thy earthly work is done,
Ours the sorrow, thine the gain.
How unselfish and kind; always thinking of others. It was hard to part, but we hope to meet in the better land.
—Inserted by husband, T. G. Cosh, and family, Inverell, N.S.W.

DOWELL.—In loving memory of my dear husband Gordon, and dear daddy of little Helen, who passed away on Feb. 12, 1945.
"Treasured memories."
—Inserted by his loving wife, Muriel.

LEE (on Active Service).—In loving memory of my beloved grandsons, VX50234 Kenneth V., 2/6 Div., ret. M.E., died of wounds new Guinea, Jan. 30, 1943; also Merv. (W.O.), R.A.A.F., Squad. 458, presumed killed Feb. 12, 1945; and Lionel Aub., VX60948, 2/5 A.A., ret. M.E. and N.G., died of illness Oct. 29, 1945.

Not gone from memory or from love,
But to their Father's home above.
—Inserted by their loving grandma.

LEE (on Active Service).—In fond remembrance of our loving nephew and cousin, W/O Mervyn, R.A.A.F., presumed killed near Gibraltar Feb. 12, 1945.

Deep in our hearts a memory is kept
Of one we loved, and will never forget.
—Inserted by his loving auntie Millie, uncle Will, and cousins Nellie, Robert, Jean and Alf Hulme (R.A.N.).

LONG.—Cherished memories of our dear ones—mother, died suddenly Feb. 17, 1939; father, Oct. 23, 1942; sister Jean, Feb. 20, 1902.

God has them in his care,
We have them in our thoughts.
—Inserted by their loving family, South Yarra and North Richmond.

LOTT-ROBBINS.—In loving memory of our beloved niece and cousin Nellie, who passed away on Feb. 13, 1941, aged eighteen years.
"Forever with the Lord."
—Inserted by H. B. Robbins and family.

COMING EVENTS

FEBRUARY 20 (Wednesday).—Victorian General Dorcas will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All interested in this work are invited to attend.

FEBRUARY 24 (Sunday).—Newmarket church of Christ anniversary will be held at 11 a.m. and 7 p.m. All welcome.

BROADCAST SERVICE

Feb. 24.—Bendigo church, Vic., 11 a.m., Station 3BO.

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Feb. 17.—"Hosea—Love Never Failing."

Speaker, C. G. Taylor, B.A.

Feb. 24.—Missionary Session with R. Bolduan (formerly of India).

CLIFF STREET, SOUTH YARRA.

HOME-COMING DAY,

SUNDAY, FEBRUARY 24.

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Special Services.

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LYGON ST. CHAPEL, MONDAY, FEB. 25, 8 p.m.

Speaker: J. A. Wilkie, of Ballarat.

Musical programme by combined choirs of Cheltenham and Parkdale churches.

Presentation of Scholarships.

A cordial welcome is extended to all church members and interested friends.

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BIBLE TESTIMONY.

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CHURCH OF CHRIST, LYGON ST., CARLTON,
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7.30 p.m., Revival Prayer and Song Service.

8 p.m., Walter J. Beasley, F.R.G.S.,

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FULLARTON, S.A.

B. W. Manning Commences Second Year
of ministry.

Thanksgiving day.

All offerings for Debt Reduction.

MARCH 3, 11 a.m. and 7 p.m., Male Choir.

Obituary

Gordon Aird

WITH tragic suddenness the call of God came to Gordon Aird on Jan. 19. He was engaged in a game of bowls on Croydon Green, when he suddenly collapsed and passed away two hours later in Adelaide Hospital. Mr. Aird was baptised when eleven years of age by H. J. Horsell in the chapel at York, S.A. He served later in that church as an officer, Sunday school teacher and superintendent. He went as a boy to the firm of Shearers, at Kilkenny, and rose to be sales manager, this being his one place of employment. Some two years ago the family came to Hindmarsh church, and our brother was elected an officer. At the time of his passing he was chairman of this board. He loved the church of God, and with his family was always present at the services. His heart also was in the week-night prayer services, and these he always attended, and in them took a valuable part. His presence in business, the home and the church will be greatly missed. Amidst a large and representative gathering his body was laid to rest in Cheltenham Cemetery. Harry Manning assisted the writer in services in home and at graveside. To Mrs. Aird and family deepest sympathy is tendered. We know they will meet again in the Father's home of love.—J. E. Shipway.

E. W. Bodger

ONE who served for a time as a deacon at Unley, S.A., E. W. Bodger has been called to his heavenly home. He died suddenly, although he had not been in good health for some time. With his wife and son, Clyde, they came to Unley from the church at Semaphore. Mr. Bodger joined the church during a mission conducted by William Brooker. We commend his widow and son to our heavenly Father, knowing that he will comfort them at this time.—H.G.N.

Mrs. E. Chandler

THE church at North Williamstown, Vic., suffered a grievous loss and severed another link with the past in the home-call of Mrs. E. Chandler on Dec. 20. Uniting with the church during the Chandler mission at Williamstown, she was a loyal and devoted member all through the years. Of a humble and retiring nature, she rendered faithful and consecrated service as a member of the ladies' class for a long period, and was loved by all. All through her Christian life, which had its full share of hardship and suffering, she maintained a strong and courageous faith, and lived very close to her Lord and Master. Trusting in the precious promises, she endured her long illness in a beautiful spirit of Christian patience and trust. Full of hope, and in the assurance of glory, she passed from these earthly scenes to enter into the joy of her Lord. The church on earth is poorer, but heaven richer for her passing. In the presence of a large number of friends and relatives, her body was laid to rest in Williamstown cemetery

by the writer on Dec. 21. The church extends loving sympathy, and commends to the God of all comfort the members of her family.—J.E.S.

Miss Cornish

ONE of the older members at Park-st., Unley, S.A., Miss Cornish has been called to her reward after some months of sickness. She was received into the membership of Unley by letter from the Christian Church at Stansbury on Yorke Peninsula in 1931. Since that time she regularly attended the services and took an active interest in many activities, but owing to sickness she found it difficult to attend the services. One of our members, A. E. Brooks, frequently brought her along in his motor-car, for which she was very grateful. Christian love and sympathy are extended to her relatives.—H.G.N.

Mrs. Mary Morice Mackey

THE church at Ringwood, Vic., sustained a deep loss in the passing to her heavenly reward of our beloved sister, Mary Morice Mackey, who received the home-call on Jan. 9, in her 80th year. Born at Talbot, she later came to reside at Richmond. She was married to James Mackey. She united with the church of Christ, South Richmond, being baptised on June 10, 1906, during the ministry of P. J. Pond. Later the family removed to Whitehorse-rd., Ringwood, and she became a pioneer member of Ringwood church. Her loving, kindly nature won the affection of old and young, and her Christian example and zeal for the work of the church were an inspiration to congregation and preachers. She did not miss a State conference from her coming into the brotherhood; her place at the Lord's table and at gospel services was rarely vacant, and her support was ever readily given to church auxiliaries and to brotherhood appeals. Such loving devotion as she displayed calls forth gratitude and praise to God for a noble, humble life, sincerely lived in the service of her Lord and Master. The attendance of members, relatives and friends, at the services at the home of her son, Thomas, and at the graveside, together with the many floral tributes, bore witness to the love and esteem in which our sister was held. The services were conducted by A. H. Pratt, assisted by V. Quayle, and deepest sympathy was extended to her relatives. "To be with Christ is far better."—A. H. Pratt.

Miss Alice Millis

AT Epworth Hospital on Saturday, Jan. 26, there passed from her family circle here Miss Alice Millis to make another link with those of the family who went before her into the presence of our Lord. Miss Millis was the youngest member of the family of the beloved Alfred and Fanny Millis, of North Fitzroy and Brighton, Vic. Our sister united with the church at Brighton in 1912, and ever gave to it her able and devoted service. Although overtaken by ill-health and much suffering dur-

(Continued on opposite page)

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The Australian Christian

Obituary — Continued

ing the years of war, yet what of strength and vitality that were hers she gave for others in Red Cross labors more than was meet. The sons and daughters of this great-souled parentage loved each other, and to them in their sorrow is extended the love of her many friends who loved her too. Wilhelmina Stith has shaped our thoughts of Miss Alice for you and us:—

How beautiful a thing you made of life!
And, think you, sad-of-heart, such beauty goes?
There is an end to ugliness and strife,
But love dies not, nor withers like the rose.
Think of the beauty that you found, you two.
You through her soul and she through your own eyes,
Saw you not love, as year by year it grew,
Forging with strength its everlasting ties?
So when you feel the hurt too deep to bear,
Sweet memories will claim you for their own;
Create for you a vision passing fair—
By it companioned you are not alone.
Oh! you who made of life a beauteous thing,
Know this to comfort you in darkened days,
This truth to which the grieving heart may cling;
She is alive in many lovely ways.
In every soothing sound, her voice you'll hear,
Wherever beauty is, you'll see her face;
Go where you will, you'll feel her spirit near—
For in your heart she found her resting place. —Rowland Morris, Brighton, Vic.

Mrs. Gladys Tonkin

A MEMBER at Unley, S.A., who passed away within the last few months, was Mrs. Gladys Tonkin. She had been associated with it for many years, attending with her mother, Mrs. McGowan, during her early childhood. Later she married Mr. Jack Tonkin, but was left a widow very shortly afterwards to care for a son, Jack. For many years Mrs. Tonkin lived with her mother and nursed her through many years of ill-health. At that time they were members of Cottonville church. In recent years Mrs. Tonkin returned to the Unley district, and as opportunity occurred attended the services. To her son Jack, who has been away with the A.I.F., we extend our loving sympathy, and trust that the influence of a Christian mother will help him in his sorrow. —H.G.N.

Mrs. Tremaine

A MEMBER of Park-st., Unley, S.A., for many years, but who, owing to ill-health had not been able to attend meetings for some time, was Mrs. Tremaine. However, her interest continued, and she loved to hear of the activities. The church meant very much to her, and she loved to associate with any who attended the services. It meant a great sacrifice to her when she had to give up going to the services, but she continued to read the church paper, "The Friendly Word." She was also very appreciative of the visits of Mr. Nankivell when he was preacher at Unley. B. W. Manning was also another inspiration to her in the last days, and his visits helped her bear the suffering. She was a great mother who taught her family to follow her Master. Mrs. Tremaine was baptised on March 25, 1909, by the late J. E. Thomas at Broken Hill (Wolfram-st.); later coming to live in the hills, she became a member at Stirling East before coming to Park-st. To her daughter, Mrs. Headland, a member of Fullarton church, and other members of the family our sympathy is extended. —H.G.N.

The Australian Christian

February 13, 1946

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In your prayers remember—

1. We need a block of land.
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.

Remember Wiley Park daily.

E. C. Hinrichsen,

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- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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What Happens in Church?

A PRIMARY DISTINCTION

A WHILE ago we had tea with an intelligent
man of the world, who expressed him-
self with dismay and perhaps a little cynicism
in regard to the world's welter of worship. He
had in mind the great world religions, the
variations of Christendom, the endless cults,
the charlatans; also many who live by some
vague and spasmodic, æsthetic thrills or times
of sensing the "numinous"—the something be-
yond.

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing
And others call it God."

As we talked together, we were reminded
that it is a Christian service to the bewildered
and confused, to mark a primary distinction
between informed and uninformed, adequate
and inadequate worship.

Paul marked the distinction in public utter-
ance. Thus at Athens, he proceeded, with ap-
preciation rather than arrogance, to say: "As I
passed by and beheld your devotions, I found
an altar with this inscription, 'To the Unknown
God.' Whom therefore ye ignorantly worship,
him declare I unto you." Then he voiced the
new and Christian conceptions (Acts 17: 16-31).
Here was faithful ministry midst a welter
of worship. Jesus marked the distinction in
pastoral dealings. Thus with characteristic
winsomeness and wisdom he conversed with the
woman of Sychar, by the well. When that un-
happy person became embarrassed by the
Master's realism, she tried to escape from
talking on urgent issues by hiding in clouds
of religious confusion. However, Jesus said:
"Ye worship ye know not what: we know what
we worship: for salvation is of the Jews. But
the hour cometh, and now is, when the true
worshippers shall worship the Father in spirit
and in truth: for the Father seeketh such to
worship him. God is a Spirit: and they that
worship him must worship him in spirit and in
truth" (John 4: 5-26).

Moreover, Jesus made reference to the dis-
tinction in the course of guided group discus-
sion. Thus in the upper room he said: "If ye
love me, keep my commandments. And I will
pray the Father, and he shall give you another
Comforter, that he may abide with you fore-
ever; even the Spirit of truth; whom the world
cannot receive, because it seeth him not, neither
knoweth him: but ye know him; for he dwell-
eth with you, and shall be in you." Judas,
valiant namesake of the traitor, immediately
asked, "Lord, how is it that thou wilt mani-
fest thyself unto us, and not unto the world?"
Jesus replied: "If a man love me, he will keep
my words; and my Father will love him, and
we will come unto him, and make our abode
with him. He that loveth me not keepeth not
my sayings: and the word which ye hear is
not mine, but the Father's which sent me."
(John 14: 15-24).—G. J. Andrews.

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