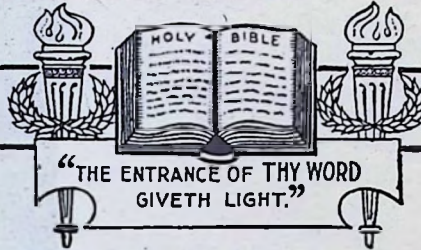


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## Conquering Evangelism

THE well-known evangelist, Lionel B. Fletcher, delivered at Sydney in 1943 a series of lectures to young men preparing for the Christian ministry. The lectures were so popular and significant that they have been published in a book entitled "Conquering Evangelism." In addressing the "Christian leaders of the future," Mr. Fletcher desired to counteract in their minds some of the modern



Martin Luther.

prejudices against evangelism, by giving a bird's eye view of the great background of evangelism, both Biblical and historical. He summed up the early church's attitude by saying, "It began in revival at Pentecost and grew through the evangelists who preached the gospel with conviction, and by the power of the Holy Spirit. Without the capture of those who were outside the church, there would have been no one to teach and Christianity would have died out. On the other hand, it grew and spread in such a remarkable way as to be noted even by unbelieving historians. One of these said that the reason for its rapid and invincible development was that every convert became a preacher and a proclaimer of what he believed and was willing to die for his faith. This really means that every convert became an evangelist. It is, I believe, true that, to the extent evangelistic

fire has died out of the hearts of professing Christians, the organised church in our so-called Christian world has declined in power and development."

In reviewing the history of evangelism, Mr. Fletcher points out that sometimes the church has become worldly or political, bent on seeking not spiritual power but national or even international power. "The outward form and ceremonial of the church may remain unchanged during such a period. Some people have always continued to attend the services of the church as a matter of custom, or because they had an inner feeling that it was the right thing to do, but in these periods spirituality almost dies and sin becomes rampant." Again and again these periods of recession have occurred. But there have always been the few who have not bowed the knee to Baal. "You find by reading history that some of those periods of decline touched a terrible depth, when drunkenness, immorality, gross living, and, in some cases, infidelity, were rampant. But the fact remains, that a new generation arose in each instance which contained select souls who loathed evil and longed for the good." "One of the remarkable things is that every revival has come in the very blackest hour, sometimes at a period when a few devout people thought that wickedness was so rampant that God would surely destroy such a generation." Revival came when men's hearts were failing them for fear because of some terrible catastrophe which spread poverty and want, and threatened the world with desolation. The lecturer supports this view by referring to the conditions that prevailed in Europe prior to the revival under the leadership of Martin Luther, then to the revival in the eighteenth century under John and Charles Wesley and George Whitefield, and finally to the revival of 1857-59 that had at first no leader but God and later developed a number of great evangelists.

The results of the revival under the Wesleys led to a new social and moral order. "This revival saved England

from a revolution perhaps bloodier than the one which swept France. Out of it grew the great missionary movement, the establishment of the British and Foreign Bible Society, and many other great religious societies. The mightiest reforms that have made Britain so great and free grew from that revival. Slaves were set free, blatant sin was made to hide its face, family religion became the order of the day, and social reforms were instituted and continue increasingly unto this day." While to-day we are in a low tide we are not so low as England before the eighteenth century revival. We need not despair. The gospel is capable of saving the modern world. This cannot be achieved unless the church regains a sense of the horror of sin and of the plight—the eternal plight—of the unconverted sinners.

Mr. Fletcher gives us a picture of the church in the British Empire, making it evident that revival is needed. "Where



John Wesley.

fifty years ago, or even twenty-five years ago, there were numbers of churches with good congregations, healthy Sunday schools, vigorous Christian Endeavor societies, and other work of a distinctly spiritual kind, I say quite definitely from my wide knowledge of the religious life

(Please turn to page 27)



★ In an English translation of a talk over the B.B.C. Oct. 20, 1946, Professor Karl Barth urged the church to battle against current worldliness. Extracts from that address will, we believe, interest our readers.

# Be What We CLAIM TO BE

WOULD that one heard everywhere in the Christian churches to-day: there is no human problem that has not already been solved in Jesus Christ, no human pride not already humbled, and no human degradation not already exalted in him, no human contradiction not already resolved in him, no human certainty not shaken in him, no human hope not transcended and, in its deepest sense, fulfilled in him. Yes, would that these things were really happening!

But we must consider things as they are, for the Christian churches do not appear to be respected or even recognised as carrying out this duty. The claim occasionally made by their official spokesmen that the voice of the churches should be heard on the problem of rebuilding the new world, has found not the slightest response. There are parts of the world—I think of all those where Communism has the last word—where the voice of the churches is suspect and unwelcome as a matter of course, because it is part of the ideology of a former ruling class. There are other parts of the world where the churches are treated with benevolent tolerance or even respectfully recognised—as a Sunday affair, entirely divorced from reality, a matter of personal edification, some abstract metaphysical necessity—but, of course, with everyone agreeing that the churches are harmless—useless in practice and of no importance.

But it must be plainly stated that it will not do for the Christian churches to complain about the general hardness of heart—however well-founded that complaint might be. It is the very men who have special responsibilities in the churches who belong to the ranks of the obdurate, who are strangers to the spirit of God and trust far more readily in themselves than in Jesus Christ. It would indeed not be out of place to turn the tables for a change and to ask: And how about the Spirit of God in the churches themselves? Have the churches themselves heard, understood and received the word of God's faithfulness and grace, so that they can appear before the world as the vehicle of that word with power—power which certainly ought to be theirs, but which they quite clearly lack to-day?

If I were a member of the government in any country, or held even a leading position in a party, or sat on the editorial board of

a leading political journal, I should do my utmost to force the Christian churches of that country to answer this question: Why are you not saying what you ought to say, and saying it with power and eloquence? Why don't you force us to pay attention to you and listen to you? We should like to see you less timid, more consistent, bolder. We often have the impression that you are afraid—of what really? We see so little of clear-cut Christian decisions, of definite Christian attitudes that might mean something to us. We see you so often in some neutral, intermediate position. Because you are too cautious—or perhaps not cautious enough in the real sense—we see you supporting the wrong side, as you have done in the past. We often see you coming forward too late, when the action called for has already become the "right thing to do," when it is no longer dangerous, when everybody anyhow subscribes to the opinion to which you then give your Christian blessing. It is seldom that we see you battling against the current. And you spread so little light and joy around you. When you make yourselves heard it is usually with cares and complaints, lamentations and accusations—usually the lamentations and accusations belonging to a generation which is now old and was never really young—usually the concerns of a small clique not really in touch with contemporary reality.

We must first learn to believe again in what we say and what we assert—we must first learn again to stand up for our beliefs—must first learn again to be what we claim to be. Then, and only then, can we justify the claims we put forward and fulfil our function. We must first of all learn to abandon ourselves to the true reality, in a very different way; only then will the world find that it can believe us again. We ourselves must first of all become more Christian, that is more childlike. In the church herself voices are not lacking which have long been telling her this. But these voices are everywhere in the minority, they form everywhere the opposition. And there is probably no political diplomacy that can handle a minority so wonderfully, that can so gracefully render an opposition harmless, as a church diplomacy.

So one cannot, in the midst of the living reality of to-day, speak for the churches and



refer to the churches as if they were, to the words of the Psalm, "the hills from whom cometh our help." Of course one may indeed must not, speak against the church; their message is incontrovertible and indispensable and it would be helpful beyond measure if it were given to them to deliver better. One can and must, however, on the renewal, the reformation, of the Christian churches which they are certainly called to carry out. This reformation must not out a doubt come from within; from the matter for the few it must become a matter for the many inside the churches themselves. But I am beginning to doubt if it is humanly possible for this reformation to succeed; the need for it is not also felt and understood outside the churches too, if people of the churches don't come to their aid—the sixteenth century—with a call to action. The churches have a responsibility towards the world. But the world, too, has a responsibility—for what the churches are and not, for what they accomplish and what fail to accomplish. Why are the churches allowed to hide their light under a bushel? It would be a good thing for the world if it did not allow them to do so very much!

## THE SINGLE AIM

THIS the life we part with shall endure  
The good we do shall make our heaven;  
The single aim, upward, unselfish, pure  
The comfort and the courage and the truth  
Which we to fellow mortals shall have given  
Life shall not waste these, nor shall we destroy.

—J. J. Cre



# The Holy Spirit — He or It?

*H. C. Spratt, of Maryborough, Qld., presents vital truths concerning the character of the Comforter.*

MANY years ago we knew a young fellow whose mother, being widowed, remarried. In course of time he had a step-brother, which was much to his annoyance. To show his objection to the new arrival, he adopted the method of speaking of the baby as "it," "Mother, it's crying!" or whatever might be the case.

To speak of the Holy Spirit as it is to do despite to the dignity of the third person of the godhead. While we cannot explain it, we firmly believe in the equality of the three persons in the godhead—Father, Son and Holy Spirit. Would we speak of God as it? Would we refer to the Son, our Saviour, as it? One might say that Paul in Romans 8: 16 says, "the Spirit itself . . .," but the more correct versions give the rendering as "the Spirit himself." When Jesus gave the promise to the disciples of the coming of the Holy Spirit, it is noteworthy that he used the personal pronoun "he"—note his use of the word in the passage John 16: 7-14. In the first place our Lord said, "It is expedient for you" (or to your advantage) "that I go away." It was in order that the Holy Spirit come, which could only follow his going. For anything or any one less than himself to take his place could scarcely be advantageous to the disciples, seeing that they were being entrusted with such a responsible task, a task that involved the whole divine plan set from the foundation of the world.

To the disciples Jesus was a Comforter, or "one sent alongside to help," as the meaning is in the original. When about to leave them he said, "I will pray the Father and he will give you another Comforter." His work hereafter would be in the presence of the Father as the believers' Advocate. The other Comforter was to be indwelling and "that he may abide with you forever." So the Holy Spirit was to take the place of Jesus with the disciples and all believers throughout this dispensation. If there could be any doubt as to the equality and oneness of the Holy Spirit with the Lord Jesus, this is surely dispelled by these words, "I will not leave you comfortless; I will come to you."

Even a superficial study of the Holy Spirit in his work among the disciples reveals undeniable evidence that he is a person, for that which is said of him could not be said of a mere influence, but only of a person. For instance, Ananias and Sapphira were accused of "lying to" the Holy Spirit; Stephen in his address of defence before the council said, "Ye do always resist the Holy Spirit"; Paul writing to the Ephesians said, "Grieve not the Holy Spirit." Such things as lying to; resisting, grieving, could only be said in respect of a person. Then, too, we read, "The Holy Spirit said, Separate me Barnabas and Saul," and then he sent them forth. On the other hand Paul and Timothy were forbidden by the Holy Spirit to preach the word in Asia. When Paul was bidding the Ephesian elders farewell, he reminded them that the Holy Spirit had made them "overseers" or elders. By these things we see that the Holy Spirit exercised judgment and authority in the administration of the early church, which could be done only by a person. His being invisible did not alter the fact, and more than the invisibility of God denies his

personality. The things we have cited in this respect could have been said of Jesus had he, instead of the Holy Spirit, been ministering in the midst of the New Testament church. We read how in the days of his flesh men withstood him and grieved him, how he sent out his disciples to preach; how he limited their activities in certain directions. It is absolutely necessary that we be impressed with the fact that the Holy Spirit is a person. This is the dispensation of the Holy Spirit. We will have more reverence for him; we will have a better balanced conception of the trinity; he will be a more vivid reality in our daily experience, and we will

## AT THE LORD'S TABLE

# A Feast of Remembrance

WHEN men erect great buildings to ensure they will not be forgotten, we tend to think lightly of them. Such vanity is not to be praised; it is rather to be blamed. Only those who are left behind ought to make memorials to honor the dead. If we class Jesus as human and treat him merely as a man, we would be forced to look upon his action in setting up a feast of remembrance as an act of vanity and of selfish pride. But because Jesus is so different from man, and is so able to help men in their weakness, it was only fitting that he make a suitable memorial. By such means he was able to secure the continued attention of men and to help them in their fight against sin. The feast was designed by the Saviour not to benefit himself but to help those in need of salvation. The purpose of the feast was not merely to keep alive the memory of Jesus, but rather to help generations of sinful peo-

ple find strength in a fellowship with the Son of God. Strength is gained in remembering the way Jesus conquered life by meeting sinful desires with moral and right actions. This feast brings to mind the perfect life Jesus lived in a sinful world. Such a memory helps and encourages us, therefore, to live as he lived.

In remembering Jesus in this feast we are also made aware that Jesus stooped to the level of death so as to help us overcome the powers of darkness. Here we are reminded that our hope of victory in life and in death depends upon him. When he said at the feast, "Do this in remembrance of me," he was thinking, not of himself, but of us. Therefore, when Jesus is remembered sincerely, men are blessed and strengthened. How grateful we ought to be to the Lord for this wise provision in setting up this feast of remembrance!

# Conquering Evangelism

(Continued from front page.)

of the British Empire, that the average local church is recording few conversions, and some none at all. Any church that is reaping a harvest is hard to find." Continuing, he says, "I am not endeavoring to paint a ghastly or gloomy picture, but am very anxious that all preachers and other Christian workers should face the facts, and cease living in a fool's paradise, while decay eats out the vitals of organised Christianity." Why this failure? "It can be affirmed without hesitation that, if the church in Jerusalem had been content to minister only to the first disciples and their families, as so many local churches are doing to-day, and had not reached out with passionate earnestness to convert the outside world, the Christian religion would have died out in fifty years or less." His summing up of the position is significant. "I feel convinced," he says, "that the failure of both churches and preachers, which can be seen on all sides and in all countries, is due to the abandonment of evangelism."

To be successful in evangelism, according to Mr. Fletcher, the messenger must be "born again," a man of prayer and one filled with

the Spirit of God. An evangelist is one who goes out to seek and to save those who are lost, whether the lost be inside the church or outside the church. History shows that the great evangelists went outside to gather unconverted men and women into the kingdom of God. "The church which departs from this work is doomed."

After evangelistic efforts definite follow-up work is needed. "No church nor minister has grounds for finding fault with evangelistic results who does not treat every case given to his care with seriousness and thoroughness. No evangelist is responsible for after-results if he has done his best when conducting the mission." We can find many excuses for not engaging in progressive evangelistic work, but these will not overcome the reason why we ought to be engaged in the work of leading men into the church: it is the command of Christ that gives the reason. "Go ye into all the world," he said, "and preach the gospel to every creature." ("Conquering Evangelism," by Lionel B. Fletcher. Publishers, Marshall, Morgan and Scott Ltd. 114 pages in paper cover.) The Australian price is 5/6; posted, 5/8.



# Indian Mission Field

*Activities of Federal secretary and the ministry among girls at Shrigonda.*

SINCE October last the Federal secretary, Mr. A. Anderson, has been visiting our Indian mission stations at Baramati, Dhond, Shrigonda and Diksal. He has held conferences with the missionaries, church leaders and members, formulating plans for the expansion of the work along lines in harmony with conditions in changing India. Recent letters testify to the value of the visit, and commend our chief executive officer for his sympathetic and statesmanlike approach to the many complex problems of modern missions, and the development of the indigenous church. Our workers express gratitude to the Federal Board and the brotherhood for making possible this visit of blessing and inspiration.

In addition, visits have been made to other missions, including the work of our American churches in Central Provinces, and of our British brotherhood at Daltonganj, Bihar.

Mr. Anderson plans to commence his long journey to West China on 24th inst., leaving Calcutta, India, and flying over the famous air route known as "Crossing the Hump." At Kunming (Yunnan) he will meet his adopted daughter, Pearl, who during the war years served as a sister in the Medical Corps of China Air Force. The next stage will be the twelve-days' trip to Huelichow, Szechuan Province, the field pioneered by Mr. Anderson and colleagues 27 years ago. Conferences will be held with the Chinese leaders and members concerning the future of our West China work.

Returning to Kunming, the Federal secretary will fly to Shanghai, and will endeavor to contact the remnants of the once flourishing church and school which were victims of Japanese bombs in the early days of the China-Japanese war.

En route to Australia, Hong Kong will be visited, and contact made with the church established and supported there by our Chinese churches in Australia.

## EARLY MORNING AT GIRLS' HOME, SHRIGONDA

"I WONDER why I used to think it a task when on furlough to catch the 6.30 bus in the morning? It seemed to be in the middle of the night, but here it is the usual thing to get up at six o'clock—earlier than that in the longer days, now they are drawing in. At a quarter to seven the twenty-two smallest of the family come to the back door and sing a song. This is the signal for me to see if they are washed and tidy for the day. They don't reach this condition of things on their own, for the smallest are only as tall as a child of about two, though they are perhaps two years older. Tanhubal helps in this work, and Sitabal with the bigger girls.

"While I was on furlough seven of our big girls married, and as many went for training or to high school, but there was an influx of little ones, so Miss Vawser had Tanhubal from the school to help with them. She has given up teaching and is a great help with the small children. The children greet me with a 'Good morning' when their song is finished, and I go to a 'small breakfast' chota. While I am having that Gunput is mixing the powdered milk, and I see a stream of Mangs and Mahars passing the door to join the group at the big gate, where the milk is served out. This morning there were 49 Mangs, 39 Mahars and 80 of our home and compound children. We mix 15 lbs. of milk each morning, so by the time I have had breakfast the milk is ready, and then Gunput serves it out and

I stand by to write down a complete record for the inspector at the Treasury. The children may drink the milk there or take it home, and sometimes one will take for four or even five others in the family, but all separate names are recorded.

"Children, invalids, the aged, also expectant mothers, are entitled to a pint a day. It is a wonderful thing, and a real Godsend, while the grain is of such poor quality and so closely rationed. After the last of the children have gone off with the milk, I go to inspect the girls' quarters, kitchen, their 'special' bathroom, compound, and so on, to see that they have done their work before going to school. The school rooms are in the same compound, so that helps. Sometimes there are medicines to be given out at this time. By nine o'clock I seem to have covered quite a bit of ground, but shall not go beyond that to-day, for I want to tell you of the wonderful rain we have had, and that the crops are the best I have seen for years and years. There is water in the new well, so we are thankful. We praise God for his goodness and humbly ask him to make us more worthy."—F. Cameron.

## New Methods of Evangelism

AS I moved among the churches in the weeks following the convention, I was anxious and alert to observe methods of evangelism. My observations were somewhat limited because August and early September is not the best time to see the application of evangelistic programmes. It was significant, however, that at practically every service I attended—morning and evening—an invitation hymn was sung after the sermon, and people were invited to come forward and confess Christ. In some of the largest churches I witnessed these confessions. In a previous article I referred to the eager questioning about the work in this country; I was just as eager to get all the knowledge possible, and I questioned preachers and leaders in all the places I visited.

A typical example of planning for work in new areas was explained to me in Washington, D.C., by W. J. Lineback, executive secretary of the Washington area. On the wall of his office is a large scale map of the city and surrounding areas, with the location of every Christian church marked. Information about the surrounding district is filed—whether the population is largely Negro, Jewish, Catholic or Protestant. Sometimes it is necessary to move the location of the church. Plans are made by the aid of the chart and the filed information as to likely locations for extension and the formation of new churches. There is no standing still, but always extending, and Washington is typical of the Disciple churches throughout the States.

Regarding direct methods of evangelism, here is an example from a conversation with Dr. Rothenburger, who was the American delegate to the British conference in 1936. I said to him, "Is it your experience that the day of mass evangelism is over—that the old type of gospel mission doesn't appeal any more?" He replied, "It depends on the place and the preparation that has been made. My wife and I were conducting a mission in a certain place, recently, and we had 90 confessions. That doesn't seem as if missions have had their day, does it?"

Gospel campaigns are still held, but to-



A land of about 389,000,000 and a Christ church of less than 8,000,000, with a natural increase of 10,000,000 a year. Thus the church faces a big task.

*G. E. Barr, fraternal delegate of British churches of Christ and the International Convention of Disciples of Christ, 1946 reports in "The Christian Advocate" his impressions of evangelistic campaigns being conducted in U.S.A.*

day there is a greater emphasis on the portance of visitation evangelism. Merely advertise a mission, and then wait for people to come is to court failure, and it applies to this country as well as U.S.A. Visitation evangelism is doing mighty things in America. In its organization it demands courage, efficiency and consecration. Briefly it works on the following lines. In every church there are contacts with the homes of non-members, through the Sunday school and other organizations. A list of the contacts or prospects is compiled, and carefully checked workers visit in pairs. A special week is set apart for this work, either in preparation for a mission or just in the ordinary routine work. Visitation agreement cards are printed, with a declaration such as:—"Declaring to co-operate in a visitation evangelism programme, I agree to participate as one of the visitors during visitation week. I attend the instruction meetings." This is signed by the volunteer. By a card system, details of each family visited are recorded. In addition to these details, the visitors have the definite aim of evangelising in the home. Tact is needed, and the ability to listen well as talk. The American churches are reaping a rich harvest as a direct result of this method.

*The Australian Christian*



# Communion

*Ira A. Paternoster, of New South Wales, presents  
significant facts associated with the Lord's Supper.*

THERE surely is no more sacred moment to the believer than when he is privileged to meet his Lord at the table of remembrance. If the full spiritual significance of the table is understood it serves to remind us again of the great fact that when we were in sin, lost and hopeless, the eternal God provided a way of escape for us from the consequences of our sin. We remember again that by



Ira A. Paternoster.

one man, Adam, sin entered the world and brought the penalty of death upon all, but by one Man, Jesus Christ, the sinner was redeemed and through faith made a child of God by his redeeming grace. What a great occasion to remember!

No event in the history of the world is more worthy of commemoration, for in this act we are brought into mystical fellowship with our divine Head. By faith we are permitted to partake of the divine nature. The full mystery of this we shall never understand, but we know enough to know the bread and fruit of the vine do not become the actual body and blood of Christ. Yet underlying these words of the Master is a great spiritual truth. To the faithful one the Lord has blessings untold. Through Azariah the prophet God said to "Asa and all

Judah and Benjamin," "Be ye strong therefore, and let not your works be weak: for your work shall be rewarded." Always to those who do his will there is rich reward, and the reward to the faithful disciple here is a full measure of the divine nature. I hear the Master saying, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Then he sets before us a table and says, "This is my body, this is my blood."

Underlying this weekly communion is the glorious hope of his return, for it is only "till he come." When this will be no one knows, and the element of joyful anticipation of all his coming will mean keeps us keyed up to the task before us. Surely we would not be found neglectful should he come unexpectedly.

As here we take into our hands  
This bread, O help us see  
Our Saviour, Jesus Christ the Lord,  
Nailed there on Calvary.

And as this cup we now receive,  
Partake this sacrament,  
May we behold by faith to-day  
The One whom thou hast sent.

O help us, Lord, put from our minds  
All thought of selfish pride;  
And in thy full atonement rest,  
In thy rich promise hide.

Grant wisdom, Lord, to understand  
The deeper truths, concealed  
Only from those who will not see,  
But to thy saints revealed.

Lead thou our feet this coming week  
In paths which thou dost choose,  
And take whatever gifts we have,  
Thyself alone to use.

So as in sweet communion met  
On this thy holy day,  
We ask not for the world's rich store—  
For this alone we pray:

*The faith to trust when clouds are dark,  
The strength 'gainst every sin,  
The courage, Lord, to speak for thee,  
Thy peace to reign within.*

## OUR MOTIVES

Goodness consists not in the outward things we do so much as in the inward things we are.

# World Convention

BUFFALO, U.S.A.

□

## TRAVEL ARRANGEMENTS AND COSTS

ACCOMMODATION for the delegation going to the World Convention (August 3-8, 1947) has been reserved on the steamer "Marine Phoenix." The vessel leaves Sydney about June 2, reaching San Francisco, June 20. Six weeks later the convention will be held at Buffalo, ending on August 8. The homeward boat will again be the "Marine Phoenix," leaving San Francisco on August 13. The Australian committee has given consideration to details, and has made the best arrangements possible under present conditions. Return steamer fare may be paid in Australia, but rail fare must be paid in America, with exchange added. It is considered that suitable private hotels will be found in the States to make it possible for ordinary persons to live at the rate of £2 per day.

The following table of steamer, rail and other charges will give some idea of the cost of trip for three months' absence from Australia:—

6 berth cabin with private bath . . . .	£205
Rail fares, including exchange (tourist) . . . . .	40
Hotel (6 weeks at £14) . . . . .	84
	—£329
6 or 8 berth cabin with public bath	£187
Rail fares and hotel as above . . . .	124
	—£311
12 berth cabin with private bath . .	£187
Rail fares and hotel as above . . . .	124
	—£311
Women, in dormitories of 20 . . . .	£159
Rail fares and hotel as above . . . .	124
	—£283
Men, in dormitories of 60 . . . . .	£141
Rail fares and hotel as above . . . .	124
	—£265
Plane travel . . . . . (Return)	£428
Rail fares and hotel as above . . . .	124
	—£552

All intending to join the delegation are asked to notify F. N. Lee, 430 St. Georges-rd., Thornbury, Vic., by April 1. Those who apply earlier will be able to make a selection of shipping accommodation available. The committee is anxious that Australian churches be well represented at this world convention, and desires all interested to act as soon as possible.

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January 22, 1947

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120 young men and women attended Victorian Christmas camp at Waterman Memorial Camp Site in Dandenonga.



# Here and There

Mrs. G. Waterman, missionary from New Hebrides, entered on Jan. 19 the Royal Melbourne Hospital for an operation.

Mr. and Mrs. E. P. Adermann, of New Zealand, have been visiting their home State, Queensland, during recent holiday season.

A. J. Fisher, on his way from Queensland to Nailsworth, S.A., after having spent a few days in Melbourne, left for Adelaide on Jan. 20.

Victorian churches are notified that applications by churches for admission to conference must be made, in writing, to the conference secretary, not later than February 20.

The activities of Federal conference have been transferred from South Australia to Western Australia. The final meeting of the committee in South Australia was held on Dec. 12, 1946.



D. Cartmel.

Mr. Daryl Cartmel, missionary-elect for India, expects to leave Melbourne by the "Mulbera" on 25th or 27th inst.

Attention of Bible school secretaries is directed to the fact that, beginning with April 6, the teachers' lessons will be printed in two separate books. In view of this, and the necessity of printing several weeks ahead of that date, yellow order forms, sent out with current quarter's goods, should be completed and returned to the Austral Co. at once.

We are sometimes asked why little or no news appears from certain States or churches. The answer is that we insert all items of real news that come to us. Our desire is that every church appoint a reporter who will provide us with brief items from time to time. Sometimes, owing to pressure of space, we may have to condense, but all news of general brotherhood interest will find a place in our columns.

David Hibburt and Colin Fisher, sons of two of our preachers, chose to use their holidays as peddlers, pedalling their bicycles from Melbourne to Adelaide, a distance of 655 miles. They left Melbourne 5 a.m. on Wednesday, January 8, and arrived in Adelaide on Thursday morning, January 16. Travelling the Ocean Road they called on the preachers at Geelong, Warrnambool and the church secretary at Port Fairy and worshipped with the church at Portland.

With the approach of the Victorian conference, churches and members are reminded that six weeks' notice, in writing, must be given to the Executive Committee, setting forth all proposed motions to be brought before the conference. Any such motions must reach the conference secretary not later than Feb. 20. It should be further noted that proposals for the alteration of the constitution must be in the hands of the conference secretary not later than Feb. 27.

At Grote-st., Adelaide, S.A., during absence on holiday of the preacher, W. Beiler, speakers at Sunday morning services were H. Steward and A. E. Brown; evening meetings were conducted by H. R. Taylor and A. B. Cartmel. Their

addresses were much appreciated. G. Ellis and T. M. Glover capably conducted midweek prayer meeting. Several faithful members are laid aside by sickness. Morning service on Jan. 19 was broadcast from 5KA. President was Gordon Ellis and preacher W. Beiler. Anthems were rendered by choir, and a solo by Miss M. Leedham.

The Christian sentiment of citizens of Camberwell, Vic., has been aroused to oppose the referendum on Feb. 27 which was carried by eight votes to four at a meeting of the City Council, and in which it is proposed to open municipal services for Sunday sports. The legal position is being challenged, but an earnest desire has been expressed for a revival of cottage and other prayer meetings in every part of the city, with special sermons on the sanctity of the Lord's day, and a solemn appeal to preserve the divine heritage for our children. Winston Churchill recently stated that the home is the shrine in which is deposited the title deeds of all true human progress. Voltaire declared, "If you want to destroy England, then destroy England's Sunday." Officers of the Camberwell church of Christ are opening a fund to finance the campaign to help maintain in the district the religious character of the Lord's day.

Dr. H. A. Atkinson, in "World Alliance" News-Letter, Oct. 1946, writes: "The churches in France were divided during the war, and the scars of the conflict have not healed. All the churches agree that Christianity faces a crisis forced upon it by the enthusiasm and religious fervor of the Communists. One young woman told me that in every international meeting she had attended the young Communists took the floor, led in every debate, shouted down opposition, and 'made us feel that they would rather die than abandon their principles.' I said to her, 'Why didn't you as Christians assert your right to be heard and have it out with them?' 'That is what we wanted to do,' she said, 'but what have we to offer to a group that is willing to die for its convictions? In some way we seem to have lost the enthusiasm we once had.'" When we Christians recapture the faith of the fathers, we shall convince the world that Christ alone can save, all else will fail.

Dr. Jesse Bader, when on his Australian visit, brought news of an American evangelistic team anxious to come to Australia and conduct missions in the various States. After making enquiries in all States, the Federal Executive was encouraged to accept the opportunity of having such a team at work within the Commonwealth. Word has been sent to Dr. Bader formally inviting the team he recommended to come to Australia, subject to all other details being satisfactory. We understand the mission party could not leave America until after August, and may not be able to stay in Australia for more than six months. As news comes to hand of this new and encouraging development in evangelism, we shall inform our readers. We trust that many prayers will continue to be raised for those engaged in vital and progressive evangelistic programmes. The task of the church is to keep the message of Christ before the masses and to challenge them with the gospel.

## WANTED

To rent or buy, five or six roomed house in Mildura in exchange for similar in Melbourne suburb. Reply "Exchange," Box 15, Mildura.

Salesman-collector with leading Life Assurance Co. for Mildura. Apply, stating age, past experience, and marital status to Box 15, Mildura.



A. Pigdon,

who ministered successfully with church at Port Pirie, South Australia, has accepted the invitation to service with the church at Drumcondra, Victoria, where A. Pratt worked happily for some months, in an interim ministry.

## RELIGION AND THE SICK ROOM

THE prayer of faith will restore the sick man. (James 5: 15). Blessed is he who bringeth cheer into the sick room, who bringeth tidings in himself of God's great out-of-doors whose tongue speaketh hope and comfort whose silence covereth an evil report. He shall be favored by the Lord and write his name in the hearts of the mothers nor cause the family to despise his presence. Such are cordial to the suffering and health to the community; they shall be remembered when trials are testing us and sorrow stalketh over the land. Their feet are beautiful upon our thresholds, shod with the gospel of hope and confidence. And it is they to whom the Lord whispers his health secrets and through whom he will herald his spiritual achievements. Before such, gloom fleeth as darkness hastily retreats before the bright-dawning rays of the glad rising sun.

## Let Us Pray—

We come before thee, O thou Great Physician kneeling in thy healing presence. We pray thee to bless the means used for the recovery of health to those of us who are ill. Give health, we pray thee, to the sick and sad body—to the bedside watchers—to those who are poor in comfort. Give human interest to those professionals who administer medicine and advice. Forgive our ignorance and awkwardness in the art of comfort and hope; forgive our fears that keep us from many little ministries so needful to those who cannot help themselves. Heal our bodily illnesses. Be thou our strength in weakness. Forgive our spiritual infirmities and teach us to grow spiritually robust. For thy name's sake, Lord Amen.—Cyprus Mitchell.

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The Australian Christian



# News of the Churches

## Tasmania

**Mole Creek.**—Mr. and Mrs. Colin Burt, of Victoria, were recent visitors. Clem. Burt presided at morning service and Colin Burt exhorted.

## Queensland

**Boonah.**—Most church auxiliaries have been in recess during holidays. Mrs. Mann (Salvation Army) conducted gospel service on Dec. 29, when Mr. Hart was at Silverdale conducting a memorial service to late A. Lohengeiger. Social evening, followed by watch-night service, was held at chapel on Dec. 31.

## New South Wales

**North Sydney.**—The holiday season has seen many members absent, and meetings have been a little smaller. On evening of Jan. 5, after an address by I. A. Paternoster, a young girl confessed Christ. Just prior to Christmas young people of C.E. entertained officers and wives at dinner. It was a happy function, and was followed by a social evening, when over 60 members gathered.

## Western Australia

**Perth.**—For 15 years Lake-st. members have conducted a Bible school at South Perth. Plans are now in hand for the erection of a church building in near future. On morning of Jan. 12, a talk by J. K. Robinson held attention. An interesting visitor was Mr. Alix, an Assyrian and a refugee missionary. He spoke on difficulties of Christian work in missions overseas. Other visitors included D. Lawrence (Unley, S.A.), Mrs. Hopkinson (North Fitzroy, Vic.). Miss J. Anderson was welcomed home after absence in Eastern States. At night Mr. Robison was preacher.

## South Australia

**Prospect.**—Services on Jan. 12 were conducted by R. Vincent. Good fellowship was enjoyed throughout day. Successful camps were enjoyed by young men of church at Hove. Mr. and Mrs. Vincent have left for vacation. S. Riches was speaker on Jan. 12; there were good attendances, and addresses were well received. Mr. and Mrs. P. T. J. Roberts have transferred to Kilburn church. They both have been great workers in church. Mr. Roberts has been a deacon and treasurer of church.

**Berri-Winkie.**—Ladies' Guild presented church with £50, proceeds from jumble sale. Building was packed for Berri Bible school anniversary, when Mr. Marshall was speaker at all services. Father Christmas distributed gifts to cradle roll and kinder children at both Berri and Winkie parties. A number of visitors have been welcomed over holiday period, attendance at gospel meetings being especially good. Mr. Marshall and 16 young people attended Murray Valley south camp at Mildura. Local brethren are conducting services during absence of preacher on holidays.

**Kilburn.**—47 attended 10 a.m. Bible school on Jan. 12, including five new scholars. Mr. and Mrs. F. Lawrance, of Prospect church, are assisting splendidly as pianist and teacher respectively. 11 a.m. service was addressed by F. Lawrance, 14 adults and 23 children being present. Regular attendance and help of Mr. and Mrs. P. T. J. Roberts, of Prospect church, are appreciated. Church secretary, John Pritchard, and family are away on

holiday. Church prays that Mrs. Pritchard's health will benefit. Members from sister churches now residing in district are being interviewed and transfers sought.

**Cottonville.**—Mr. Brooke has commenced a well-earned holiday. During his first Sunday's absence services were taken by A. Glas-tonbury and R. Allison. C.E. Societies have re-commenced after a fortnight's break. Sunday school, after several weeks with many scholars away, is returning to normal, and has commenced practice for anniversary. Myra Jackson is making a good recovery at Memorial Hospital after operation. Brendon Miller is home from hospital and about again after his accident. Mrs. E. Wheeler met with an accident in her home, and will be in hospital for a few days with a lacerated arm. Neil Coventry has dislocated an elbow and is away from work. Pam Couldrey, one of the cradle roll members, died suddenly on Jan. 10.

**Strathalbyn.**—On Dec. 12, Father Christmas distributed gifts from a well-laden tree to scholars of Bible school and kindergarten. Church took opportunity to make a presentation to Gladys Langford on eve of her marriage to W. Patterson, of W.A. Christmas services were held on Dec. 22. There were splendid gatherings on Dec. 29. All services were conducted by young people from C.E. camp. Reg Burrows was speaker at morning service, and A. Evelyn spoke in evening. There were 60 present at J.C.E. meeting. Miss Bessie Taylor celebrated her 90th birthday on Jan. 6. During day she received many congratulatory messages, gifts and visits from her numerous friends. She has been a member for 72 years, and enjoys comparatively good health. Although living some distance from church, she attends Lord's day services regularly.

**Gawler.**—During December church officers sent a letter of appreciation on behalf of church to Frank Busbridge in recognition of loyal services rendered by him as secretary and treasurer of church. Mr. Busbridge, one of the foundation members, has retired from active service owing to ill-health. On Dec. 13 Edith Busbridge celebrated her 21st birthday in St. George's Hall. Many relatives and friends were present to congratulate her and to present her with many useful gifts. W. N. Bartlett and others spoke words of appreciation for the way our sister had worked in church and auxiliaries. Bible school Christmas tree was held on evening of Dec. 20. All scholars received gifts, and supper was served. Christmas service was held on evening of Dec. 22. G. Lee was speaker. Choir sang carols led by Jim Bywaters. Church is grateful to Miss Mara and to H. Dunkerton, G. Lee and S. Edmunds for taking services during December.

**Long Plains-Avon-Owen Circuit.**—Sisters of Owen presented Mrs. Noble, guild president, on Dec. 10, with a gift for Christmas. Guild has given a year of practical service towards local and conference interests. Long Plains church expressed condolence to Mrs. Norman Chivell and loved ones on Dec. 14, in passing of her sister. Helpful circuit solos were sung last month by Henry Carslake (Avon) and Mrs. M. Cope (Owen). John Harkness is slowly recovering from another serious health turn, and is still keen for fellowship at Owen, as over many years. Eighty people met in Avon Sunday school hall on Jan. 13 and tendered compliments to Mr. and Mrs. John Carslake on the occasion of the former's 70th birthday. Both guests of honor are pioneers of local church and district. Supplementary speakers to N. G. Noble's circuit ministry, in last quarter of 1946, were John Hemer, W. J. Marshman, Mervyn Jenkin, Harold E. Lawrie, Murray Daniel, Angus Harkness and Lance W. Marshman. A new circuit car (Ford 10 "Pre-

fect") was presented at manse on Dec. 26, and is already busy in the many services and visitation of wide areas of circuit evangelist, N. G. Noble. On Jan. 10 officers decided to further honor pioneers by erection of a "centenary porch" to Long Plains chapel. A sub-committee of Alex. Good, N. G. Noble and D. J. Daniel was authorised to have the addition completed. Fellowship of many visitors has been enjoyed.

## Victoria

**Emerald.**—There is good attendance at services. Interest shown by young people in midweek service is encouraging. Christian Endeavor is starting for young folk, led by F. Warn. Fellowship has been enjoyed at both morning worship and gospel services with many who have been absent for some time.

**East Emerald.**—Church was inspired by visits of A. W. Stephenson on Dec. 8, and P. J. Foster, of North Fitzroy, on Dec. 29. On latter date, Christmas service was held, when five car-loads of interested friends from Emerald combining with an augmented local congregation almost filled chapel. Mr. Arnott assisted with a solo.

**South Yarra.**—Mr. and Mrs. Roffey were welcomed back after annual holiday. Thanks are extended to local brethren for addresses during absence of the preacher. Mr. and Mrs. Roffey, sen., from N.S.W.; Mr. and Mrs. Morris, from Newcastle, N.S.W.; have been amongst visitors. Meetings are getting back to normal with members returning from holidays.

**Red Hill.**—On Jan. 12, morning service was well attended. G. L. Murray, from Surrey Hills, was speaker. Several visitors were present. Mr. and Mrs. Norm Kingston were on a visit (Mr. Kingston was a former preacher). Vic. and Ron Holmes are back after a visit to W.A. Sister A. Greaves and Ed. Holmes are sick. At evening service on Jan. 12 F. Butler preached.

**Chelsea.**—Returning after vacation M. Williams has commenced full-time ministry. During Christmas season many visitors attended services. A number of the young people attended Upwey convention, all being richly blessed. Owing to her taking up other Christian duties, Miss J. Gourlay is relinquishing leadership of J.C.E. The church thanks her for her work in this sphere.

**Collingwood.**—Mr. McIlhagger is to succeed T. Westwood as preacher of church, and expects to commence on Feb. 16. Following resignation of R. Crisp as Bible school superintendent, that position has been taken over by T. Westwood. At a farewell social evening, Mr. and Mrs. Crisp, both of whom have been teachers in school for many years, were presented with a mirror tea-tray. On Jan. 19 T. Westwood spoke at both services, and Miss Florence Baxter was welcomed into fellowship by transfer from Springvale. Church cricket team is playing an enjoyable match with Abbotsford Baptist team.

**Horsham.**—Close of C. W. Jackel's seven-years' ministry and beginning of eighth year have been marked by fine meetings and many decisions. On Dec. 22 five made the good confession, when 170 were in attendance. This was a J.C.E. service; members of the society rendered items, and Mr. Jackel illustrated his address with a Christmas tree. Through timely assistance of H. J. Lem, of Melbourne, gold C.E. badges were presented to members, and others received recognition cards. The service was a memorable one. On Dec. 29 there were two confessions. Several visitors were present during holidays. On Nov. 23 Miss L. Marshman was married to R. Janetzki. On Jan. 11 Margaret Marshman was married to M. Fulton. On Jan. 5 seven were immersed, and following Lord's day received into fellowship. Two young people made their decision at evening service.



Oakleigh.—Use of lantern slides was continued by S. Neighbour in gospel services on Jan. 12 and 19, subjects being "Wonderful Hands" and "Supreme Encounter." Youth choir again assisted on Jan. 19. F. T. Saunders was speaker at worship service on Jan. 12 and Mr. Neighbour on Jan. 19. Church rejoices with her family in return from England by May O'Brien after eleven years' absence.

Caulfield (Bambra-rd.).—Improving attendances have been a feature. Church appreciates help of J. E. Allan, A. McDiarmid, Dr. Killmister, R. Ennis and F. N. Lee, whose addresses created deep interest during absence of R. L. Williams on holidays. Fellowship has been enjoyed with many visitors. 133 communed on Jan. 19, when fellowship with Mr. Jenner and Mrs. R. Staley, who have been laid aside for several weeks, was enjoyed.

## Obituary

### Mrs. Thelma Olive Byrne

DEEP sympathy is felt for Mr. and Mrs. Geo. Morton and family and Mr. T. K. Byrne whose wife (Thelma Morton) passed away on Dec. 21 only four days after their wedding. Thelma was a bright active girl, full of life and deeply attached to her home and loved ones. She had a serious illness about two years ago, but was thought to have made a full recovery. A collapse came as they were starting on their honeymoon and she returned home realising she would not recover, and passed peacefully from this life at the age of 31, being surrounded by her loved ones who tenderly cared for her. They are able now to rejoice in the knowledge that this is not the end, for joy cometh in the morning. Mrs. Byrne was the eldest daughter of Mr. and Mrs. Geo. Morton. She was baptised during the Bader mission at Enmore, 1926, and was received into membership with the church there. Later she became associated with churches at Ashfield, Epping and Burwood, N.S.W., in which she was an active worker, especially in the Bible school and Phi Beta Pi, and the youth camps. The funeral service was conducted in the Burwood (N.S.W.) chapel on Dec. 23 and the mortal remains were laid to rest in the Rookwood Cemetery. A. C. MacLean (Conference president), W. J. Crossman (City Temple) and writer conducted services. May the God of all comfort be with those who mourn, and strengthen their hearts until the day dawn and the shadows flee away.—D.W.

### Mrs. Ida Johnson

AT her residence, on the morning of Jan. 3, 1947, there passed suddenly to her eternal reward, a faithful, much loved, and highly esteemed member of the church at Rockhampton, Qld., in the person of Mrs. Ida Johnson, at the age of 52 years. As one of the foundation members she was always faithful and loyal in attendance and service until a few years ago when a physical affliction, which she bore with Christian fortitude, prevented her from attending the services. Still her faith did not waver and she continued steadfast, always happy in Christ. Although physically afflicted, she never complained. Her thoughts were always for others. All who knew her loved her. Her fine needle work always brought forth high commendation and praise, and in this way she did much in service for her Lord and his church. She now rests from her labors but her works will live on. We know assuredly that she is now with him whom she loved and served, reunited with loved ones gone before. Impressive services were conducted in the home and at the graveside on the afternoon of Jan. 4, Mr. McIlhagger officiating. To the sorrowing husband and all relatives the church extends sincerest loving Christian sympathy commending them to the heavenly Father who knows

and cares and understands and loves with an everlasting love.—N. Watson.

### Mrs. Emmeline Golby

AT the advanced age of almost 89 years, Emmeline Golby, relict of the late Richard Golby, passed quietly to her Lord on Dec. 9, 1946. Our late sister was born at Nottingham, England, on Dec. 28, 1857. At the age of 14 years she was baptised in the Sherwood-st. chapel. Leaving England in 1885 with her husband and two sons, they settled in Ipswich, Qld., where they had fellowship with the Baptists. Moving to Sydney they resided at Paddington, N.S.W., where, in the early ministry of Thomas Bagley, they took membership with the church there. Moving to Rockdale, they became foundation members of the church. After 14 years, owing to the decease of her husband and increasing feebleness due to advancing years, the latter portion of her life was spent in various places, finally settling at Belmont, near Newcastle, with her younger son, Ernest Golby. Our sister was a Christian of outstanding character. Strong in faith, she loved her Lord and was devoted to the church and the plea for Christian unity. Handicapped by a painful affliction (rheumatoid arthritis) she bore her lot patiently and with quiet Christian fortitude. She never complained nor doubted the goodness of her Lord. Towards the end she longed to be freed from the tabernacle of the flesh and be present with the Lord. In her early association with the church at Rockdale, when there was no meeting place, her home was always open for the church. For a long time the prayer meeting, the sewing class and the Bible class were held there. It was in her home that plans for the new building were formulated. Like one of old "she was full of good works and alms deeds that she did." When the call came she was ready and waiting. Predeceased twelve years by her husband, she leaves two sons, six grandchildren and six great-grandchildren, many of them active in Christian service, to rejoice that "the laborer's task is o'er." Her body was laid to rest in the Woniara Cemetery in the sure and certain hope of resurrection. The writer, assisted by G. E. Burns, the present minister at Rockdale, conducted the burial service.—F. E. Alcorn.

(Other obituary notices on page 34)

### ADDRESSES

F. B. Burtt (preacher West Hobart church, Tas.).—The Manse, 27 Allison-st., West Hobart.

W. J. Dawe (secretary Yarra-rd., Croydon, Vic., church).—Yarra-rd., Croydon.

### DEATHS

HALL.—On Dec. 14, 1946, at Roseville (N.S.W.), William Henry, beloved husband of Jessie Selma, and loving father of Sophie, Blanche (Mrs. P. G. Verco) and Jessie, and loved grandfather of Peter and Helen. "He giveth his beloved sleep."

SALTER.—On January 16, at her residence, 20 Irving-ave., Armadale, Josephine, widow of the late Charles James Salter, and dearly loved mother of Charles (dec.), Arthur (dec.), Maud (Mrs. Braid), Albert, Lily, Reg., Rose, Alf (dec.), Roy (dec.) and Perc.

"Safe in the arms of Jesus."

WARMBRUNN.—On Jan. 15, suddenly, at Dandenong, Darren Clive, the dear little son of Clive and Irene Warmbrunn, of 14 Power-st., Dandenong, and darling brother of Eris. Aged 3 years and 4 months. Safe in the arms of Jesus.

### IN MEMORIAM

ARNOLD.—In loving memory of our dear son and brother Bob (Flt. Lt., R.A.A.F.), who lost his life at Singapore Jan. 18, 1942.

"We shall sleep, but not for ever."

### WANTED

A "Bristol" Tune Book, new or secondhand, Mrs. A. Saunders, Stud-rd., Wantirna, Vic.

### TO LET

Holiday shack to let at Sorrento. Apply Claude Gadge, U3029, after 6 p.m.

RED HILL CHURCH OF CHRIST invite members and visitors to celebrate CHURCH ANNIVERSARY,

on January 26.

Morning service 11.15; evening, 7.30.

Speaker, Mr. Russell Baker.

PRAHRAN 94th ANNIVERSARY SERVICE SUNDAY, FEBRUARY 2.

11 a.m., Mr. S. Russell Baker.

3 p.m., Mr. Chas. Young.

7 p.m., Mr. F. E. Buckingham.

A cordial invitation is extended to all members and friends to come and enjoy happy day of fellowship. Hospitality provided for all.

If unable to attend a greeting would be appreciated.

—Secretary, Geo. W. Matt, 14 Loch-av, E. St. Kilda, S.2. Phone, LF7675.

### PARKDALE TENT MISSION

led by

MESSRS. K. A. MACNAUGHTAN AND W. W. SAUNDERS,

January 19 and Onward.

The prayerful co-operation and presence of members of sister churches and interested friends is deeply desired.

The tent is pitched near the Parkdale railway station, cr. Parker's-rd. and Como-pde Es. No trouble to find it. Excellent rail service. We shall welcome you and your interested friends. You will enjoy the outing and the meeting at

PARKDALE THE PLEASANT.

### PUBLIC INAUGURAL SESSION,

COLLEGE OF THE BIBLE,

LYGON STREET CHAPEL,

February 17, 1947.

Chairman: Dr. W. A. Kemp.

Speaker: Dr. G. J. Morgans.

Presentation of Scholarships.

Come and welcome new and returning Students.

### BROADCAST SERVICE

JANUARY 26.—Morning, Bambra-rd., Cast field, Vic., over 3LO.

### SOME RECENT BOOKS

"Sentenced to Siberia." By O. Blumit and O. J. Smith. The story of Pastor Basil Malof, Russian missionary. 7/- (7/4½).

"The Divine Plan of Missions." By W. E. Vile. A manual of Christian service for evangelists, churches, etc., in the work of the gospel at home and overseas. 7/9 (7/11½).

"Evangelize." By M. G. James. Past and present methods of soul-winning. 1/8 (1/8½).

"The Quest of Abraham." By Violet E. Turner. 4/6 (4/10½).

### KESWICK BOOK DEPOT.

For Everything Evangelical,

315 Collins-st., Melbourne.



# Ambulance Service

CHURCH OF CHRIST, DUNALLEY, TASMANIA

IN "The Australian Christian" of Dec. 18, 1946, there appeared a short paragraph with reference to the ambulance service conducted by the Dunalley church of Christ. So many letters of enquiry have come from the mainland that we give here the particulars asked for.

There are two ambulances, one equipped for carrying one patient, and the other four or even six in an emergency. The first-named is a "Nash," and is the best-fitted ambulance in the State. The other ambulance, much heavier, is built on a 30 cwt. "Chevrolet" dual-wheel chassis. Full first-aid kit is carried, and sufficient equipment to deal with a major road accident. Drivers are members of the church, and if emergency drivers have to be employed they must be non-smokers and non-drinkers. Both ambulances are dedicated to the service of Christ and the benefit of humanity. People are realising what it means to place their sick in the hands of Christian believers who give their services in the name of Christ, compared with those who render paid service.

Figures are just to hand for last year's operations: Calls for the year, 1204. Mileage travelled for the year, 12,876. With the exception of about a dozen calls, this entire work, both night and day, has been done by the minister of Dunalley church of Christ. During recent floods in Tasmania he was out night after night on ambulance work, much of which was done under conditions which very few would undertake.

While others talk of a 40 hour week and double pay on Sundays, here is last Sunday's work for the minister at Dunalley. Living at Sorell, at 2.20 on Sunday morning, he was called to Dunalley with ambulance, a distance of 21 miles. He picked up his patient, a church member, and transported her to Royal Hobart Hospital, a distance of 65 miles, and then went back to Sorell, another 17 miles. Taking another car he and the church secretary travelled to Dover, 86 miles away, to conduct morning service at 11 a.m., Sunday school at 2.30, and evening service at 7.15 p.m. Then drove 86 miles home to Sorell, over roads where there is not 50 yards without a bend. His day was from 2.20 in morning until 11.30 at night; and he is an unpaid minister of the church.

Many questions were asked about the finance of the ambulance service. Charges are made for services rendered, but less than half of these are ever collected. No subsidy is received, either from council or government of State. The service is badly in debt as a result of so many failing to meet the nominal charges. The service is available to anybody anywhere in Tasmania, and is available 24 hours per day, 7 days a week, 365 days of the year. The vehicles are serviced every week by an expert mechanic, and are always kept 100 per cent. efficient.

Some idea of the growth of the service is shown by comparison with the 1944 figures which show 71 calls for the year, and a mileage of approximately 6000. Most of the work is at night, and for this reason very few, even in the districts served, realise the actual work done. The ambulance is available for any place in Tasmania, but regularly serves the following places: Sorell, Orielton, Runnymede, Levendale, Buckland, Orford, Triabunna, Forcett, Lewisham, Wattle Hill, Nugent, Copping, Kellevie, Bream Creek, Carlton, Eaglehawk-Neck, Taranna, Port Arthur, Premaydeena, Saltwater River, Oakwood, Nubeena, Higheroft, Stormlea, Koonya, Murdunna, Rheban, Tasman Island, Maria Island, Richmond and Colebrook.

# A Scholar's Hymn

A HYMN FOR FEBRUARY—No. 172, FEB. 9

IF the biographies of hymnwriters had to be compressed into one or two words, only a few entries would read simply "hymnwriter"; others would appear as poet or minor poet, as statesman, colonial governor, historian, scientist or social reformer. Edwin Hatch's designation as "scholar" would perhaps be amplified to "theological scholar."

Dr. Hatch—for, as a D.D. of Edinburgh University, he did carry that title—was essentially a man of the cloisters. From the promise shown at King Edward's School, Birmingham—a school notable for the number of its students who made their mark in theology—he went on as an exhibitioner to Oxford. While still an undergraduate, hosts of letters and articles on a variety of subjects appeared from his pen. A stay of eight years in Canada followed; he served as a professor in Toronto and as rector of the High School of Quebec.

## INTERNATIONAL HYMN

(Tune: Austrian Hymn)

GOD of our embattled nations,  
Mighty King of martial songs,  
We have not advanced thy purpose  
By enduring ancient wrongs:  
Racial strife and class oppression  
Are the corner-stones we lay;  
Father, rescue us from hatred,  
Lead us to a warless day.

God of our discouraged nations,  
Show the challenge of thy word;  
Statesmen fail to see Christ's vision,  
Prophets still betray their Lord.  
Justice, love and understanding  
Will restore our world to peace.  
Bring us, O thou one great Spirit,  
To the time when wars shall cease.

God of our self-righteous nations,  
Cross our restive, tribal lands;  
Sit at every council table,  
Guide our hearts, our minds, our hands.  
Brotherhood shall be exalted,  
By the power of truth and right,  
Where thy children humbly serve thee,  
Lord of Peace, Eternal Light.

—Herbert Beecher Hudnut.

Then followed eighteen years of teaching at Oxford. Mornings spent lecturing or in the study with theological and critical writings; afternoons with a mass of administrative work and a host of boards and committees; little or nothing left by way of time for vacation or periods of rest—and the strain began to tell. His "poor little body" gave way and he barely survived his 54th birthday.

Not much remains to witness of his "strong, single-minded, wide-ranging spirit" or to confirm Harnack's word of him: "A glorious man whose loss I shall never cease to mourn." Perhaps not all his great mass of theological writing reveals as much of his deeper feelings as a slender volume of hymns and sacred poems published after his death under the title "Towards Fields of Light."

Even from it, only two pieces seem to have survived into current use, but both speak eloquently of the gracious scholar's spirit. One is a choice hymn of the indwelling presence beginning with the lines:

"I dared not hope that thou wouldst deign  
to come  
And make this lowly heart of mine thy  
home,  
That thou wouldst deign, O King of kings,  
to be  
E'en for one hour a sojourner in me."

The other is found in most current hymnals

and is another beautiful lyric on the indwelling Spirit: "Breathe on me, Breath of God." Its four verses speak in turn of renewal, of purity, of possession, and of perfection. It is a tribute to its wistful message that some of our churches use the opening verse as a vesper at the close of each evening service.—F. J. Funston.

## SUPPORT AND STUDY THE UNITED NATIONS

IN the preamble of the charter of United Nations' Organisation the following ideals are set out:—"We the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

To promote social progress and better standards of life in larger freedom, and for these ends

To practise tolerance and live together in peace with one another as good neighbors, and

To unite our strength to maintain international peace and security, and

To insure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

To employ international machinery for the promotion of the economic and social advancement of all peoples . . . have resolved to combine our efforts to accomplish these aims."

## N.S.W. CHURCHES OF CHRIST BIBLE COLLEGE, WOOLWICH

### THIRD TERM EXAMINATIONS, 1946

THOSE whose names appear below secured 80 per cent. of marks or over and thus gained honors. The names are in order of merit.

Old Testament.—J. Luff, G. Filmer, A. Caldicott, F. Craig (last two equal), E. Taylor, B. Munro; two others passed.

New Testament.—J. Luff, E. Taylor, A. Caldicott, F. Craig (last two equal); four others passed.

Homiletics I.—F. Craig, G. Filmer, E. Taylor (equal), H. Burkhead, B. Munro, M. Olsen (equal).

Homiletics II.—J. Luff, A. Caldicott, J. Moran; one other passed.

Homiletics III.—J. Luff, L. Dewberry; four others passed.

Church History II.—J. Luff, A. Caldicott, P. Flint (last two equal), J. Moran, A. Norling (equal); two others passed.

Religious Education.—J. Luff, E. Taylor, G. Filmer, A. Caldicott, F. Craig; three others passed.

Evangelism.—J. Luff, A. Caldicott, G. Filmer (last two equal), B. Munro, F. Craig, E. Taylor, H. Burkhead, M. Olsen.

Missions.—P. Flint, J. Luff, A. Caldicott; three others passed.

Apologetics.—Two passed.

Logic.—A. Norling, P. Flint; one other passed.

Hermeneutics and Exegesis.—Two passed.

Restoration Movement.—J. Luff, L. Dewberry, P. Flint, A. Norling (last two equal), A. Caldicott, J. Moran, V. Parker.

Preparatory Greek.—H. Burkhead, G. Filmer (equal); two others passed.

New Testament Greek.—F. Craig, A. Caldicott; three others passed.

Ancient History.—Seven passed.

In Leaving Certificate Examinations.—G. Filmer and M. Olsen passed in Ancient History. —H. J. Patterson (Principal).



## Obituary

### William Henry Hall

WITH the very sudden passing of William H. Hall, of Chatswood, N.S.W., on Saturday evening, December 14, another splendid man and a stalwart of the faith has been lost to the brotherhood. For the past fifty years Mr. Hall has been one of our most prominent men, doing a prodigious work for the churches of Christ in both N.S.W. and the Commonwealth. In his home State Mr. Hall filled with distinction the highest conference offices, being conference president in 1926-7, and conference general secretary for a number of years. He served on many conference committees and sub-committees, and was always highly esteemed for his sound advice and brotherly spirit. His outstanding work, however, was in connection with the Preachers' Provident Fund, which he was largely instrumental in starting. He became secretary-treasurer of this fund soon after its commencement, and held that position continuously for thirty years, relinquishing it only because of failing health. Twelve months ago, upon the home-call of T. E. Rofe, he was elected chairman of the fund, and still held that office at the time of his passing. Mr. Hall ever had the work of Christ at heart, and wherever he was located he gave unstinted service to the church of his affiliation. Very early he was associated with the work at Petersham. In 1906, whilst living at Belmore, he gathered together a small group of men and women to "break bread" in his own home, and the church at Belmore, now one of our strongest causes in Sydney, came into being. At Marrickville he served as deacon and secretary, and left his mark upon the work. At Chatswood, where he had been in constant membership for the last twenty-eight years, he served as chairman of the board for many years, as well as holding the office of deacon. As officer and member he has served the cause of Christ in Chatswood faithfully and well. William Hall was ever a lover of cricket, and captained a number of church teams. He was a great player and captain, and always played the game according to its best traditions. He played the game of life in the same lovely spirit. It was somehow fitting that he should be permitted to spend his last day witnessing a cricket test match. A large and representative company gathered on December 16 at Chatswood chapel and the Northern Suburbs Cemetery for the funeral services, which were conducted by R. V. Amos, who was assisted by, A. C. MacLean (conference president), D. Wakeley, F. S. Steer, W. J. Crossman, C. C. S. Rush and P. E. Thomas. To Mrs. Hall and family we extend sincere Christian sympathy in their sad loss, and commend them to the care of our heavenly Father.—R.V.A.

### Robert Davis

AFTER a brief illness Robert Davis passed quietly across the vale. Those who saw him, even to the last, were impressed by his fine physique and appearance; but those

who knew him knew that the outward appearance was expressive of the man himself. He was a stalwart for the kingdom. His wit-ness was quiet and strong, and demanded recognition. He became associated with the church at Dunmunkle, in the Minyip district of Victoria, over half a century ago, under the ministry of H. P. Leng. In 1915 he settled in the Chinchilla district of Queensland, and with S. C. Flett set up the Lord's table. This was the genesis of a work which now has two chapels, one at Wombo Creek and the other at Sixteen-mile. The two families grown and settled have formed a sound foundation for a striking New Testament witness. Surviving Mr. Davis are his wife, four sons, two daughters and twenty-nine grandchildren. His body lies in Chinchilla cemetery; he lives in many hearts and lives.—H.C.S.

### Alice Romeril

MISS ALICE ROMERIL, daughter of the late G. Romeril, of High-st., Prahran, church, was a member of Prahran and St. Kilda churches for many years, and was a faithful and consistent believer, always contending earnestly for the faith once delivered to the saints. Through her sickness in hospital she was not ashamed to speak of the church and its principles. As she lived, so she fell asleep. Our sympathies are extended to the family, and we pray that her loss may create a more earnest desire in our hearts for Christ and his church.—T. M. Davis.

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# Open Forum

## FOR "CHRISTIAN" READERS

Correspondents are reminded that letters should 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 cross-firing. The inclusion of a letter does not imply editorial approval of its contents.—Ed.).

## SUNDAY SCHOOL EXAMINATIONS

BEFORE the quarter of lessons begins which are "set up" for the S.S. exams., could I forward my views regarding same? I am teacher myself, and each year feel that I shouldn't be having these exams. Two main reasons are in my mind.

Firstly, I think that it sometimes causes scholars (whose parents have little interest their way) to leave Sunday school, and consequently very often all connection with church life, and hence perhaps a soul is lost. The reason, I think, for this is that the child with the lesser brains (although, of course, he may have the better character) feels inferior to the rest of the class at examination time, whether he sits for them or not. Even if he doesn't leave, I feel that a grudge against the Sunday school is born, instead of a love for it.

Secondly, by studying lessons for facts that will answer the questions put to them; both teachers and pupils miss out on the essential truths that the lessons are supposed to teach, and so I feel that the children are in danger of becoming like the Pharisees of old, in that they have the knowledge but do not apply it to their living.

If we must have exams., let each teacher, each preacher, clearly point out to the pupils that it is much better in the sight of God to act his way of living and fail in the examinations, than to obtain 100 per cent. and fail in living his way. "Man looks upon the outward appearance, but God looketh upon the heart."—(Miss) N. Crymble, Kyneton, Vic.

## WORLD OF BOOKS

### "POPERY PROVED PAGANISM"

MANY may like to possess statements of historians that suggest the pagan origin of many of the customs and practices of the Roman Catholic church. Some of these false ways have been carried over into Protestant churches. We have received a compilation of quotations from various authorities entitled "Popery Proved Paganism." The writer seeks to show by quotations that many false doctrines have been derived from pagan Babylon and Rome. Some of the teachings discussed are: Holy water, baptismal regeneration, penance, infallibility of Pope, monks and nuns. There are 48 pages in a paper cover. Orders may be sent to "A Watchman," c/o P.O. Box 1188, Wellington, C.I., New Zealand. Price 1/6, postage 1d.

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## Items of Interest

A reader sends the following that appealed  
to him and suggests the stories may help  
others.

### DROWNED BARKIERS

A CERTAIN man had a duck farm. Running  
through his acres was a creek, in whose  
shallow beds he built square pens for the  
ducks. One pen was named "Methodist," an-  
other "Baptist," still others "Presbyterian,"  
"Brethren," etc. On a certain day the heavens  
opened and torrents of rain came down. The  
creek rose and so did the ducks. The "de-  
nominational fences" went under and the  
ducks were one. Let the heavens open and  
spiritual floods come and God's people shall  
be one.

"The path of the cross is the path of unity,  
and this unity is not necessarily a question  
of worshipping alike, or thinking alike on non-  
essentials, but rather of our personal devotion  
to the person of our Lord Jesus Christ."

### THEY SAW THE LORD

A MINISTER one Sunday found a slip of  
paper on his pulpit. On it were written  
these words: "Sir, we would see Jesus!" He  
felt distressed but not offended. He began  
to examine himself humbly, and made the  
discovery that his congregation was justified  
by the request. So in prayer and fasting he  
sought the Lord for days in deep heart-  
searchings and overcomings. Shortly after  
he found another slip on his pulpit with these  
words, "Then were the disciples glad when  
they saw the Lord."

## Oh, Breath of Life

OH, Breath of Life, come sweeping  
through us,

Revive thy church with life and  
power.

Oh, Breath of Life, come cleanse,  
renew us,

And fit thy church to meet this  
hour.

Oh, Wind of God, come bend us,  
break us,

Till humbly we confess our need;  
Then in thy tenderness renew us.  
Revive, restore, for this we plead.

Oh, Breath of Love, come breathe  
within us,

Renewing thought, and will and  
heart;

Come, love of Christ, afresh to win  
us,

Revive thy church in every part.

Oh, Heart of Christ, once broken for  
us,

'Tis here we find our strength and  
rest;

Our broken, contrite hearts now  
solace,

And let thy waiting church be  
blessed.

Revive us, Lord! Is zeal abating.  
While harvest fields are vast and  
white?

Revive us, Lord, the world is waiting,  
Equip thy church to send the light.

—Bessie Porter Hood.

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## The Australian Christian

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January 22, 1947

## College of the Bible

OF CHURCHES OF CHRIST IN AUSTRALIA

"THE NAME THAT MEANS WHAT IT IS"

### HONORS LIST: THIRD TERM, 1947

The following students, having obtained  
grade of at least 80 per cent., gained  
for the third term. For a pass a grade  
at least 60 per cent. is needed.

Apologetics.—Miss A. M. Barton, H. M. B.  
mode, K. W. Barton, M. L. Symes, W. E. Fisher,  
Saunders, M. D. Williams. Three others passed.

Ethics.—Miss A. M. Barton, K. W. B.  
D. W. Cartmel, W. E. Fisher, R. W. Saunders,  
G. W. Barnett, M. D. Williams. Two  
passed.

N.T. Greek III.—Miss A. M. Barton, H. M. B.  
Barton, G. W. Barnett, R. W. Saunders,  
Baker. Four others passed.

Homiletics III.—Miss A. M. Barton, H. M. B.  
Barton, R. W. Saunders, W. E. Fisher.  
Others passed.

Christian Doctrine.—One passed.

Comparative Religion.—Miss A. M. B.  
W. E. Fisher, G. W. Barnett, H. M. Wagh,  
D. W. Cartmel. Four others passed.

Religious Education.—Miss A. M. B.  
G. W. Barnett, Miss J. G. Waterman, R. H. H.  
J. B. Baker, N. Gavros, S. F. Davey, W. E. Fisher,  
R. W. Saunders, D. A. V. Thomas,  
A. McLean, M. L. Symes. Eight others passed.

Church History II.—S. F. Davey, N. G.  
Five others passed.

N.T. Greek II.—Miss J. G. Waterman,  
V. Thomas, R. S. A. McLean. Five  
passed.

Old Testament.—H. F. Gross, D. A. V. Thomas,  
J. G. Shaw, E. W. Heard, K. W. Dixon,  
A. McLean, R. T. Roberts, P. R. White. Seventeen others passed.

New Testament.—H. F. Gross, Miss J.  
McDonald, E. W. Heard, C. L. Smith, D. A. V. Thomas,  
R. S. McLean, J. G. Shaw. Seven others passed.

N.T. Greek I.—H. F. Gross, M. A. Gregory,  
E. W. Heard, J. A. Manallack. Eight  
passed.

W.A. Students: F. L. Ewers, N. S. A. One other passed.

Church History I.—H. F. Gross, J. G. E. W. Heard, R. T. Roberts, C. L. Smith,  
Dixon, W. B. Burn, M. A. Gregory, D. A. V. Thomas. Seven others passed.

Economics.—Two passed.

Homiletics II.—R. S. A. McLean, Miss Waterman, S. F. Davey, N. Gavros. Others passed.

Homiletics I.—H. F. Gross, W. B. K. W. Dixon. Eight others passed.

English.—T. T. Robinson, H. W. Bartholomew, Miss J. C. Chappell. Three others passed.

English Grammar.—Miss J. C. Chappell, Robinson, H. W. Bartholomew.

Greek and Roman History.—H. W. Bartholomew, T. T. Robinson. Three others passed.

Modern History.—H. W. Bartholomew, Robinson. Two others passed.—Fred. T. ders, secretary.

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