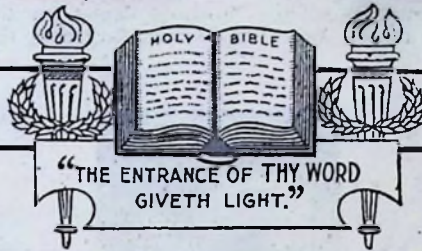


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Australia's Yesterday and To-morrow

AUSTRALIA was not always a prize to be desired. Those who touched the shores of this continent before Captain Cook reported his discovery were glad to depart and leave this land to its 400,000 aborigines. Even the first move to settle this new possession of Britain was not guided by any great love for this country. When government officials in England could find no place in America to dump their cargoes of convicts, they were forced to look toward Australia. The new settlers were disappointed with this land. For them it did not flow with milk and honey. Sorrows blinded their eyes to any natural beauty the country-side possessed. Failure to find native food in the bushlands was a disappointment. Pressure of hunger drove some people to clear and to plough the land. Necessity urged others to face the wild mountain regions and to make a road to fertile plains.

Never has this Australia yielded her treasures without demanding sorrow and struggle from pioneers. To those prepared to venture and to work, Australia has given wealth. At first it was given to squatters who pioneered with sheep; then to prospectors who discovered gold, and later to those who dammed rivers and irrigated the plains.

Lying beneath the soil there are stores of wealth that were neglected for years. Gradually circumstances compelled

Australians to win from earth its iron, coal, tin and other minerals needed in the manufacture of the necessities of modern civilisation.

As a consequence industries have been developed in many centres, providing wealth for the population and a living for hundreds of thousands of workers and dependants.

Where once a few hundred thousand native hunters gained a scanty living, now more than seven millions of peoples share in such abundant fruits of earth and of industry that they enjoy a standard of living almost equal to that of the United

States of America, the richest nation of the world. A land once despised has become a prize of such great value that the envious eyes of some nations have been turned more than once in this direction.

Australians have a right to be proud of her pioneers who have toiled and ventured amid great difficulties. Hosts of them were God-fearing men and women, who set their course of life according to principles found in the Bible. Wherever they settled they provided from their scanty means, sufficient to build a Christian chapel where they might gather to worship God.

It is evident that the wealth of this land has not been secured by human labor alone. The theory suggesting you only need to apply labor to the material resources of the land and you will build a wealthy civilisation cannot find support in the history of Australia. Human labor existed here for thousands of years, yet material wealth remained untouched. Human labor must be inspired by spiritual insight and by moral purpose if it is to turn stones into bread. Eleanor Dark, in her book, "The Timeless Land," made it evident that only the noble courage and high spiritual character of the first governor, Captain Arthur Phillip, R.N., saved the early settlement from entire disaster. S. M. Johnstone, writing of those

early days and pointing to the details of famine, indolence, licentiousness, theft and murder which prevailed, said, "The moral heroism of Governor Phillip, and a few worthy spirits like his own, saved the colony from worse disaster and achieved results for good the merits of which are to be rightly estimated and fully appreciated only by keeping in mind the difficulty of the situation in which the effort to effect them was made." We ought not to be deceived by any false materialistic philosophy, even although it be linked with ideals borrowed from a



The Pioneers.

(Cont. on next page)

Writing in "The Australian Baptist," L. J. Gomm, a chaplain with the forces in Japan, relates interesting news of the work of a great Christian evangelist.

I HAVE never seen a religious revival, in the sense in which it would be of widespread historical significance. Remarkable isolated manifestations of the power of the Holy Spirit we have often seen, but no sweeping movement that has cleansed a nation, or even a community, like a purifying flood. Here in Japan there is something so closely akin to a revival, however, that while caution demands that we guard against any extravagant statement, truth impels some really optimistic remarks.

A day was spent with Dr. T. Kagawa, and that day brought us into touch with a spiritual movement more approximating a revival than anything we have known. How deep and how lasting it will be is beyond our knowledge, but the indications are full of hope. Japan is facing its hour of destiny, and in some respects its bewildered life is "wax to receive, and marble to retain."

A word about the gentleman himself. There are some quarters in which he is regarded with political suspicion, and it would be neither wise nor helpful for me to discuss that here. Sufficient to say that Dr. Kagawa, laughing, told me that in his task of seeking to raise Japan's social order into something like a Christian order, he had been accused of ultra-socialism, and at the same time, of ultra-imperialism! "In the meantime," he said, "I go on with my evangelism."

Dr. Kagawa is a member of the House of Peers on the personal nomination of the Emperor of Japan. Because of his itinerant evangelism and for other reasons, he is not at present occupying his seat in the Imperial Diet. I ask him if there was any truth in the reports that the Emperor was favorably considering Christianity. He answered guardedly that the Emperor's brother had given over his beautiful villa in order that it might become a Christian school, and the Emperor himself had invited Kagawa to lecture in the Palace, commencing in January, on the social implications of Christianity.

The doctor is dynamic. In spite of the eye trouble that has harassed him for years, and the fact that he is approaching sixty years of age, he is absolutely vital, physically, mentally and spiritually. Thoughtful Christian leaders have stated recently, after visiting Japan, that they feel that Kagawa may not be the acknowledged leader of the organised Christian church in Japan these days. In reply to that there are the following two considerations—(1) It is seldom wise or practicable for a prophet to be serving tables, and (2) At all the evangelistic meetings I attended when Dr. Kagawa was in our area, he was assisted by every recognised Christian denomination and its ministers.

It was my privilege to tour with him through an inspection of an experimental farm; to delve deep into mountain tunnels to see the culture of mushrooms, "French mushrooms," the doctor was careful to explain to me; to share the long fellowship of a leisurely meal together; and to mingle our devotions in the evening hour.

The first occasion on which I heard Kagawa speak was when he was addressing a Methodist Girls' College. It was situated about two miles from Hiroshima, and had suffered terribly from the explosion of the atom bomb.

Over three hundred girls were killed, eighteen teachers and the wives of two of the professors lost their lives, besides others of the domestic staff. Those girls whom I saw

had numbered among them some who will always bear the marks of that dreadful ordeal.

But it was a happy company who listened to Dr. Kagawa. About 700 were there, and they rocked with laughter at the humor of the doctor, and then were wrapt in tense silence as he urged the claims of Christ.

Skilfully he used white sheets of paper and a Japanese writing brush to depict his message on the Beatitudes. Mount Fujiyama (Fuji



DR. KAGAWA and JAPAN'S REVIVAL

San, known and beloved by all Japanese) was swiftly drawn on every sheet, and the progressive steps upwards were illustrative of the progressing Christian life. It was good to see Kagawa finish his message with a simple sketch of the cross, and to feel the grip in his closing words.

Then those girls sang to a tune familiar to us all, "Jesus is mine." Kagawa uses this hymn at every meeting. He told me that even the simplest among the Japanese can understand its significance. Blank pieces of paper were handed out to all who indicated their desire, either to seek Christ as Saviour, or to join a Bible Class that Kagawa earnestly commended. Kagawa then made a gesture that touched me deeply. Taking all the returned slips, complete with the names and addresses of the enquirers, he fell on his knees on the platform and literally lifted up those precious tokens before his God. He told me afterwards that 350 decisions were recorded.

His address to older and very thoughtful people at a later meeting in Hiroshima embodied a masterly survey of all the great national and political systems in history. "He is brilliant," whispered my friend and interpreter, F. Koike. Kagawa said one thing that was the acme of wisdom for a Japanese audience. Outlining Karl Marx's promise that England would experience a bloody revolution such as France suffered, the doctor declared that the religious revival under John Wesley

averted that tragedy in England. "Every material revolution results in destruction," said, "but every spiritual revolution results in construction."

At Kure Cinema Theatre, where about 131 people attended, made some kind of decision for Christ. The doctor was moved by the fact that despite a gale of velocity of 45 miles an hour that raged through the night, some people walked all night to attend that meeting!

At two other meetings I attended, shippers trudged through snow and high winds to be present. My honored friend Miyaji San, who was for 35 years a traveler for the British and Foreign Bible Society, brought to one of Kagawa's meetings friends who live in a totally Buddhist village miles away beyond the mountains, and implored the doctor to come and preach to their townspeople. He promised that he would come next year.

Kagawa told me that since the end of this year, 16,000 had accepted Christ in his meetings. If we were to take the conservative view and estimate that 16 sought Christ as Saviour, it would still indicate that there is a breath of Spring in the air in Japan, something we could covet in Australia.

Dr. Kagawa said ruefully that Christian workers were so burdened and all too few, and the need for copies of Scriptures was very serious. It was with real satisfaction that he was able to tell him that the Australian Headquarters of the British and Foreign Bible Society had generously acceded to my urgent request and were sending over 6000 copies of the Word of God in Japanese language. I am in touch with London, having censored and forwarded to Bible Society there a monumental record of the propagation of the Scriptures in Japan. This was prepared as a beautiful labor of love—a kind of swan-song—by Miyaji San. Soon I shall take my courage in both hands and ask them, too, for copies of the Bible for Japan.

This is the church's hour of opportunity in Japan. "The fields are white unto harvest. Pray that laborers may be raised up, that the faithful people of God here may be sustained and that in this erstwhile 'land of the rising sun' there may stream the Light that comes from the rising of the Sun of Righteousness."

YESTERDAY AND TO-MORROW (Continued from front page.)

spiritual source. Just as in the past so in the future, Australia will develop only through the efforts of men and women with moral and spiritual virtues; citizens who will not be misled by selfishness, but guided by high ideals and a faith in the future of the nation.

Australia Day is a suitable time for all to take our bearings afresh and to consider whether we are on the right course. If industrial unrest and dissatisfaction continue within our ranks, we must fail to advance. What moral principle are we defying? What spiritual truth have we been neglecting? We are not without great material resources. Never has Australia been so blessed with nature's bounties and God's goodness. We need to secure the future peace and prosperity of the nation is a spiritual revival. Christian leadership is required. There be no failure on the part of our disciples to lead the way.

★ *A rebellious attitude to life's trials brings bitterness, but submission to God's will results in rich blessings.*
P. C. D. Alcorn, B.A., of Queensland, discusses this interesting theme.

Conflicts and Consecrations

Submitting life to God's Word and Way.



FEW of us pass through life without experiencing at some time conflicting emotions, divided loyalties, opposing inclinations. The conflicts of life may either break us or make us. In accepting the will of God and consecrating ourselves to the service of others, we can come forth out of our conflicts more than conquerors.

We think of those who have

Sanctified Their Sorrows

Ezekiel comes to mind. In the twenty-fourth chapter of his book and the eighteenth verse we read, "And at even my wife died: and I did in the morning as I was commanded." We know from our reading of biography how such a sorrow can make the heart rebellious. But Ezekiel sanctified his sorrow by consecrating his lonely heart to the service of Israel. It was not so long after this that he became the prophet of hope and restoration to the stricken exiles in Babylon.

A parallel incident occurred in the life of John Bright in 1842. After the death of his first wife, Richard Cobden called on him and spoke words of condolence. After a time Cobden said, "There are thousands and thousands of homes in England at this moment where wives and mothers and children are dying of hunger. Now, when the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest until the Corn Laws are repealed." Accepting the advice, John Bright turned his anguish into sympathetic service.

Sorrows can crush us, disappointments may wound us, and discouragements break us. But "God remains," and resting on his strength and losing ourselves in his service, it is possible to raise "Bethels out of our stony griefs."

"Hearts growing a-weary, with heavier woe
 Now droop 'mid the darkness—go, comfort them, go!

Go, bury thy sorrow, let others be blest,
 Go, give them the sunshine, tell Jesus the rest."

In our Lord Jesus Christ we see

The Consecrated Choice

Sometimes diverse paths confront us in life. During his temptations in the wilderness Jesus had to make the choice whether to satisfy material wants or spiritual needs, whether to take the way of sensation or the way of sacrifice, whether to worship Satan or serve God. We know how he chose, but at what a cost! Although he had within him

"the peace that passeth all understanding," his life was not without its strain and stress. On one occasion he said, "and now is my soul troubled, and what shall I say? Save me from this hour?" On another occasion he said, "I have a baptism to be baptised with and how am I straitened till it be accomplished!" The agony of the Gethsemane experience portrays an awful conflict, but convinced of the Father's will, and accepting the bitter cup, he went from the garden calmly and courageously to carry the cross. "The Son of man came not to be ministered unto but to minister and to give his life a ransom for many," he had said. Consecrating himself to that choice, he resolved his conflicts into a living stream of blessing for all mankind.

Many choose an easy way. So many take up a rebellious attitude, but in submission to God's will there is peace and in doing the Father's will there is blessing.

Sometimes there is conflict between inclination and duty. Oftentimes we must

Dedicate Our Desires

in the service of others. Phillips Brooks in his lectures on preaching says, "The two phases of a preacher's work are always in rivalry." He goes on to point out how the

desire for the lofty and spiritual that would keep us in the study, if dedicated to pastoral work will make us better pastors. The desire to share life with humanity that leads us to pastoral work, when dedicated to sermon preparation, makes us better preachers. So he concludes the section, "Be both, for you cannot really be one unless you also are the other."

Paul, in Philippians 1: 23 and 24, says, "I am in a strait betwixt two having a desire to depart and be with Christ which is far better; nevertheless to abide in the flesh is more needful for you." Paul did not allow his thoughts about heaven to keep him remote from his fellowmen. Rather, as 1 Cor. 15: 58 shows, he harnessed the "vision splend" of the future life to inspire others to steadfast and abounding service.

Not in getting rid of desire but in dedicating it do we find enrichment of life. If we take our loves, our desires, our ambitions and our ideals and dedicate them to the service of God our life will flow in blessing to others.

The secret of a wholesome and creative personality is consecration to the service of God and our fellowmen.

THE LORD'S SUPPER

A Bridge in Time

GREAT bridges capture the interest of people. Amateur photographers delight to take snaps of famous bridges that span river or harbor. How often has the wonderful Sydney Harbor Bridge appeared in the pictorial section of the daily press! We find views of that bridge almost every month in our journals.

The Lord's Supper is like a bridge. While Sydney Harbor Bridge links Sydney city with the North Shore and joins two places, the Lord's Supper bridges a gulf in time, joining, not two places, but two events.

Paul wrote, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11: 26). The Lord's Supper links the great event on Calvary, where Christ died, with the future event, when the Lord will come again. Both the death and the return of the Lord are related. The ground for hope in this human vale of sorrow rests on the fact that Christ died and gained the victory over sin and death. The return of the Lord marks the

time when the great work begun at Calvary will be completed in a final and triumphant victory for the Christian church. As Christians share in this feast they are showing forth the event that made possible their future hope of salvation and victory over human time and space. However, besides looking backwards, the feast looks forward to Christ's glorious and victorious return. Here we gain hope from what has taken place in the past and encouragement to press on to the future. Here the past and future are gathered into this present glorious moment of communion with Christ our Lord. So the past, the future and the present are made one in the eating of the bread and in the drinking of the cup.

"See, the feast of love is spread,
 Drink the wine and break the bread—
 Sweet memorials—till the Lord
 Calls us round his heavenly board;
 Some from earth, from glory some,
 Severed only 'Till he come!"

Seeing India

A. Anderson, Federal F.M. Secretary

WHAT Keats said figuratively, I can say literally:

"Much have I travelled in the realms of gold,
And many goodly states and kingdoms seen."

I have now travelled about 4000 miles in India, and have had sufficient time to gain a few impressions. One sees a different India after passing over the plains and seeing the bounty of the Central Provinces. Even the plains at this time of the year, and more especially since good rains have fallen, are full of beauty, but in the Central Provinces nature has been bounteous in her gifts. There one sees rivers flowing through fertile plains, and in most cases, mountains as a background. Nothing reminds one more of the fertile plains and beauties of China than the hundreds of miles traversed in the Central Provinces.

Visiting Missionary Institutions

Accompanied by Mr. Bruce Coventry, two weeks were spent in endeavoring to see something of this great land—to form opinions as to how people live and what they do, and above all, to see some mission work in other areas. In the latter aim, I have been fortunate in seeing quite a little mission work—work in hospitals, work in orphan homes, industrial work, agricultural experiments, and a good deal of real evangelistic work, especially in rural areas. What I have seen has impressed me greatly; and though, on the whole, progress has been slow, the gospel of Christ is making its impression on India. In recent days the leaders of India have been seized with the growing importance of the Christian communities of India, and seem at a loss as to how they might be regarded. They cannot wholly ignore them, yet they are certainly jealous of their growing importance.

In the first selection of ministers for the new Government set up, the portfolio of Treasurer had to be filled. It was an important post, needing a man of high integrity and ability. The Mohammedans distrusted the Hindus, and the Hindus were not eager to give power into the hands of the Mohammedans, for they trusted them even less. The solution to the problem at the time was to select one of the ablest men of India—a Christian—for the post. Though changes have already taken place, and some posts altered, this Christian minister has been replaced, but still holds a high ministerial position.

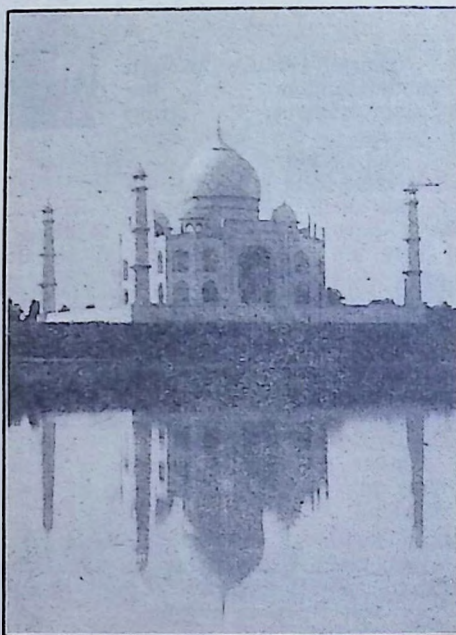
Impressions of the Taj Mahal

Our travels took in Agra, where we saw the Taj Mahal. With many others, I am inclined to agree that the famed monument has been overrated. It is beautiful, but by no means overshadows other monuments of beauty in India. Furthermore, in a land where there is so much squalor, poverty and appalling hovels that pass as homes, a magnificent pile of marble such as the Taj Mahal stands out in lonely isolation and thereby gains by contrast. To begin with, it is in a beautiful setting, and is seen at its best. Place the Taj Mahal in the midst of some of the slums and villages of India and it will be seen for the sham that it is. The contrast is between wealth and poverty. The Taj cost millions to build, and cost hundreds of lives; the story even goes that the workmen had their eyes put out and their tongues cut out so that there could be no repetition of its beauty. Seeing that it was erected at such a great cost in human misery, and was a memorial to a woman, one cannot but feel

that the venture was not worth the cost and the contrast between poverty and wealth.

Historical Places Visited

From Agra we went to Delhi, and fortunately had a full day, and our visit was opportune, since it was the day of the opening of India's first Constitutional Assembly. People had come from all parts of India, and crowds had centred round the gates leading into the fine circular assembly building. Because of the different entrance gates, we were not able to see too many of the great personages enter, and were disappointed.



One of India's Temples.

New Delhi and Canberra are not dissimilar, though the former has gone much further towards completion. The Viceroy's lodge and the buildings of the Secretariat are fine places. Mentioning the Viceroy's lodge reminds one of a pronouncement made by Gandhi some time ago. When asked what the Viceroy's lodge would be used for, he said, "Made into a hospital for Harijans"—actually a hospital for the untouchables. Now Congress is in power, someone is said to have reminded Gandhi regarding the Viceroy's lodge, and the untouchables, but Gandhi is said to have replied that it would not be courteous to the Viceroy to move him out. It is thought in many quarters that whilst Gandhi is wholly sympathetic to the untouchables, he cannot wholly direct what the Hindus want to do regarding them. It can be said, with truth, that very little has been done regarding the lot of the untouchables. It is true that processions are held in certain places and temples are thrown open, but in most cases it is a mere outward gesture. Even Hindus, whether they are genuinely progressive or whether they make these gestures for political or other reasons, cannot break down easily the prejudices of generations.

Many Mogul relics are to be seen in these areas, as here the Mogul Empire held sway, and old forts and citadels abound. There are also many tombs of these ancient Moguls that are worth visiting.

From Delhi we visited Cawnpore and Lucknow, both places well known because of the terrible happenings that took place during the Indian mutiny. The statue of the angel at Cawnpore standing over the original site

of the well where British women and children were thrown is beautiful in concept. The inscription reads: "Erected on the spot where stood the house where women and children were massacred 15th July, 1857." Lucknow, however, has places of great interest. The ruins of the old residency stand, and a guide shows you round pointing out places of interest and of the terrible happenings of nearly one hundred years ago. It recalls the old story of Jessie and her death as one stands in the cellar underneath the guide whispers with awe, "This is the room, sirs, where Jessie had the dream—know the full story, sirs." At Lucknow is repaid by visiting some of the great buildings and mosques, though many would have to be spent in seeing the wonders.

Interesting Ceremonies

Two things I missed which I regret, of which would have been of unusual interest. Along the banks of Gutmi River is a burial ghat; and when we passed, crowds were gathering to gather for the burning ceremony to the dead. Time pressed, and we did not wait until the arrival of the main party. The second thing of interest was a dressed Mohammedan walking proudly with a group of females behind him represented and daughters. All the females were fully dressed and lavish in jewellery. A picture would have been marvellous in and I had visions of getting them in and in movies. Alas! I could not carry my wish and project them 'on the spot' for an Australian audience. They had to the various places we were visiting, awaiting a favorable opportunity, I approached this important leader of women and him if I might have the pleasure of meeting him and his family. He seemed inclined to consent at first, but said after a pause, "I see the picture?" After explaining the picture would have to be processed and he could not see it, he said, "It is our custom to allow our women to have pictures taken publicly." I had numerous opportunities where I could have stolen a picture, but felt the honorable thing was to let it pass.

From Lucknow we passed through Allahabad on the way to Jubbulpore, where one mences to see the work of our American brethren. We only had an hour or so in Allahabad for the changing of trains thus could see little of this city sacred to Mohammedans—the city of Allah. We saw, however, an important spot to the Hindus—the junction of the Ganges and the Yamuna. There is a fine stretch of water here, the meeting place of these two sacred rivers makes it important to the devout Hindus. Many come to bathe in this spot. A further along the river Ganges stands one of the most sacred cities of India—Benares, a most holy city. We did not see Benares, but I hope to see it when on my way back something of the work of our British brethren and make my way to Calcutta preparatory to taking the hop by air from Calcutta to London.

Thus we passed on our way, and finally to the mission stations carried by our American brethren. Of their work and the warmth of their welcome something will be told in a subsequent article.

"We cast our crowns of sweetest songs
Thee;

We bring the offering of our deeper
With a surrendered life we will adore
Here in thy world, and in thy courts

The Australian Christian

The Holy Spirit

"When He is Come"

*I. C. Spratt, of Queensland, outlines
the ministry of the Holy Spirit within
the world.*

THE Holy Spirit has a threefold work in this world toward the unbeliever. In John 16: 8 we read, "He will reprove the world of sin and of righteousness and of judgment." Reprove is translated both as convince and "convict."

Sin

We often speak of a man who has been stirred to anxiety about his sinful condition as being "under conviction." This certainly is a work of the Holy Spirit, but not altogether the work here referred to. This is its judicial application. A man is brought to court and charged before the judge with a crime. Evidence is called both for prosecution and in defence. After weighing the evidence, he is convicted. The conclusion has been arrived at that he is guilty. This is an illustration of the work of the Holy Spirit in respect of the unbeliever, the guilty sinner. He is not only brought to a sense of his sinfulness personally, but is caused to see that his sin is against God, and that he stands condemned before the divine tribunal. Jesus goes on to say, "Of sin, because they believe not on me." The Holy Spirit convicts primarily of sin, not sins, for when Jesus died on the cross he dealt with the sin question in all its varied forms of expression. Faith comes through hearing the word of God, and the Holy Spirit attends its preaching to bring conviction of the sin of unbelief. This applies to the respectable as well as to the lowest sinner.

Righteousness

In the second place he reproves or "convicts" of righteousness. What does that mean? When a man is convicted of sin, he sees his own righteousness as filthy rags, and his only hope in the One who was made sin for him. But the Holy Spirit further shows that "he was made sin for us . . . that we should be made the righteousness of God in him." Jesus said, "He shall convict the world . . . of righteousness, because I go to my Father." He who died for my sin was raised for my justification, and now appears before the throne of God, as my surety; and as he is accepted of God, I, too, am accepted, and as the word beautifully puts it, "accepted in the beloved." When the Holy Spirit convicts of righteousness it is the righteousness that can bear the searching scrutiny of the pure white light in the presence of a holy God. Man's natural heart and mind are too corrupt and unclean to conceive of such holiness, but the Holy Spirit brings it before the gaze of the soul. But more, the Holy Spirit teaches how the righteousness of God is attainable. It is by accepting Christ, for as Paul declares in 1 Cor. 1: 30, "Christ Jesus . . . is made unto us . . . righteousness." When I accept Christ, he, dwelling in me, becomes my very life; the active agent of God. As I yield to him so he works in me "to will and to do of his good pleasure." To be always preoccupied with Christ is to grow like him and to have

his righteousness wrought out in our lives. The work of the Holy Spirit, then, is to convince the unbeliever that God has provided in Christ the means whereby the righteous demands of God can be met.

Judgment

"Reprove" or "convict" the world of judgment. Not the judgment that is future, but the condition of being under present judgment. The world which condemned Christ is under divine judgment. The world judged Christ; God vindicated him. The world was lying under judgment for sin, but by crucifying the Lord Jesus came under greater condemnation, and the Holy Spirit is to convict

men that they who ally themselves with the world are arrayed against Jesus and are sharers in its crime and partakers of its judgment; "of judgment, because the prince of this world is judged." Satan is the prince of the world, the ruler of the world system that is opposed to God. Back of all opposition to God is the energising power of the devil. He sought to destroy Jesus, and the world joined him in his scheme. His defeat at Calvary left him judged. So the judgment has been declared. God in mercy delays its execution. This is the dispensation of the Holy Spirit whose mission to the world is to convince men that judgment overhangs the guilty. Our eyes are thus opened to see that all the vanities of the world are under condemnation, and the Holy Spirit would lead us to the cross of crucifixion, that we might see that all must be nailed there to die with Christ—all that is associated with the system of this world, all of its sins and follies and unsanctified desires, that, from the place of death, there might rise a new creature in Christ Jesus.

Liquor Trading Hours Referendum in N.S.W.

Ethelbert Davis discusses liquor trading hours, a fair day's wage, the Christian spirit, and youth activities.

IN New South Wales the campaign in the liquor closing hours referendum is on. Now that the time is drawing near for the vote to be taken the tempo is increasing. The liquor interests are putting every ounce of energy into the fight, and they seem to have unlimited funds at their disposal. Knowing the traffic and those who have a stake in it, we are not surprised that adequate financial resources are available. In this respect the six o'clock closing advocates are at a disadvantage, as they have not nearly the same amount of money at their disposal. It can be said, however, that the six o'clock closers are putting up a gallant fight, and are not sparing themselves in any way.

The referendum has been fixed for Feb. 15. Apart altogether from their own supporters, the six o'clock closing advocates should gain a good deal of sympathy because it is not a matter of prohibition nor at the moment a matter of temperance, but a matter of hours in which liquor shall be sold. Seeing that for the time being the liquor traffic is a recognised part of our social set-up, whether we like it or not, it is a matter of placing the trading hours on the same basis as all other trades. The question is whether hotel bars for the sale of liquor shall be closed at six o'clock the same as all other businesses or be open till nine or ten o'clock. Of the evils that will follow the later closing hours we have not space to write; anyhow, they are obvious to anyone who has capacity to reason.

An Unanswered Question

In the magazine section of the "Sydney Morning Herald" each Saturday, Walter Murdoch, well-known essayist, has a column or two under the heading, "Answers to Readers." A recent question was: "What is a Fair Day's Wage for a Fair Day's Work?" His answer, I am sure, will interest "Christian" readers: "In the dim borderland where ethics and economics meet, you will not find a more evasive and slippery question than this. What do we mean by 'Fair'? Plato, about twenty-three centuries ago, set himself to discover the meaning of fairness, and we are still groping for a definition."

"In my salad days," said Murdoch, "I was struck by the fact that all the most



Ethelbert Davis.

repulsive forms of work were the most poorly paid. In fairness, I thought, the stoker—who does work that no human being can possibly like—ought to be paid far more than, say, a university professor, whose work, if he is worth his salt, is very agreeable and interesting and varied. But I have come to see that this, though true, will not serve as a practical criterion of a fair wage."

Again, "If wages come to be measured in the terms of the sacrifice of inclination on the part of the wage-earner, we should have everybody claiming that his kind of work was undoubtedly the most loathsome in the world, and who would decide?"

"I have read, in some text-books of economics, that a fair wage means that return to the worker of the equivalent of his work. Was there ever a more futile statement? How are you going to say what the equivalent of any piece of work really is? You can't, as I have said, measure it in terms of the sacrifice, or effort involved; well, then, will you try to measure it in terms of the value of the result of the work? How are you going to measure values? What is the value

(Continued on back page)

Happy Under Persecution

DEVOTIONAL PROGRAMME FOR MARCH

Hymn.—Churches of Christ Hymnal No. 151, "What grace, O Lord, and beauty shone."

Prayer.—"Enlarge our souls with a divine charity, that we may hope all things, and become messengers of thy healing mercy to the grievances and infirmities of men. In all things attune our hearts to the holiness and harmony of thy kingdom, and hasten the time when thy kingdom shall come and thy



Cranmer on Way to Execution.

will be done on earth as it is in heaven; through Jesus Christ our Lord. Amen."

Bible Reading.—Acts 8: 1-8.

Meditation.—"The Persecuted."

"Happy are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Happy are ye, when men shall revile you, and persecute you, and shall say all manner of evil falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

These words about persecution, following directly after the beatitude concerning peacemakers, must have given a jolt to those who heard the Sermon on the Mount. Human nature has not changed, and few, if any, like persecution. Even the people with a martyr complex, when it comes to the test, evade such an experience if possible. Yet peace and persecution are close neighbors.

Let us notice that it is not said that all who are persecuted are happy, nor that all who do righteousness are persecuted. Christ did many things for which he was not persecuted, as did the prophets of old.

However, history offers abundant evidence that progress usually means persecution for some person or persons. It was when Jesus wished men and women to progress further towards God and to forego their selfish ways that he began to be persecuted. So it has been with his followers. How, then, can happiness follow or accompany a Christian's being persecuted? Is it not that deep in

the heart there is a knowledge of doing that which is right and just?

If we could teach our children that true happiness can only be acquired when one does that which is right and good, even at the risk of persecution, instead of the popular ideology of to-day that happiness consists in material gains for self, we would then have a more responsible society.

There have always been persecutors both without and within organised religious circles. Christ was a victim of both, but it was the religious leaders of his day who were the most bitter towards him. Fanatics, too, have been responsible for much persecution. During the war years hundreds of clergy in Europe suffered death or imprisonment rather than bow down to the ideology of Nazism.

It has always been that if anyone has an ideal which is wider than the people at large, he will in some way meet persecution. Sometimes this takes a subtle form through organised religious circles. Too many otherwise good people look askance at change. During the time they are catching up with the idea, they are often guilty of "persecuting" those who originated it.

Yet, in those who suffer for righteousness' sake, there is seldom any bitterness of soul evident. There is rather a joyousness and peace like Paul's when, as an old man and imprisoned, he could write, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Prayer.—"Grant, O Lord, to thy servants and followers who are persecuted for righteousness' sake, that their conversation may be as becometh the gospel of Christ; that they may stand fast in one spirit, with one mind striving together for the faith of the gospel." Amen.

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

Business—

Minutes.

Correspondence.

Home Mission Notes.

Overseas Letter.

Solo.

Address.—"Our India."

Prayer Session for—

Indian Christians.

Indian Leaders.

Indian Multitudes.

Benediction.—"May the Lord Jesus Christ fill us with spiritual joy; may his Spirit make us strong and tranquil in the truths of his promises. And may the blessing of the Lord come upon us abundantly. Amen."

A GREETING

from the new president of the Women's Federal Conference, Mrs. C. Digwood.

"ONCE again we stand at the threshold of another year of service, richer for the experiences of the past. We all, I am sure, feel that God has been amazingly good to us. As we go forward into this year, may we have in our hearts a prayer of deep thanksgiving for blessings received, and ever the prayer that he will guide us into paths of future service.

"We look upon a world of unrest, of poverty, of chaos, still with sounds of strife and warfare coming from many parts. How great is the challenge to us to do our utmost that our Master, Jesus Christ, the Prince of Peace,

may reign supreme! Let us have a deep and abiding love for our Lord, and for those around must inevitably follow. Let us in this new year place Christ absolutely first in our lives, and from our oneness with him we shall be loving and tolerant in our association with others. Sometimes the way will not be easy. There will be setbacks, disappointments and misunderstandings. We shall feel the difficulties of the Christian way, but 'They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and faint.'

"Let us never doubt our God; let us refuse to be discouraged; let us 'rejoice in faith'; let us cultivate happiness in service. We have our Saviour, Jesus Christ, 'the same yesterday, to-day and for ever.' Let us then reach out to him in faith and trust, surrendering our lives, our all to him. He will lead us and he will bless us. We all, in the knowledge of his strength, his power, go forward that his kingdom may be extended. May we have complete consecration with love, goodwill and co-operation as the keynote of our sisterhood. We shall journey through this year loving him, trusting him, serving him, knowing that his plan, ours the working out of his will.

MISSIONARY EDUCATION

THE overseas study begins with the M. E. meetings, and Dr. Michael's paper "Our India" will be of great interest to all. There will also be an article on Indian work, written by an Indian woman, who should give added interest for the M. E. meeting. It cannot be emphasised too much that there is a lot of good source material for the next few months' subjects to be in the daily papers. Those responsible for presenting the topic papers will find it useful to cut out interesting facts and illustrations to use with the topic papers.

EXECUTIVE NOTES

THE following report for the December meeting is from Western Australia. There are no other reports to hand, as January is observed by most State Executives as a day month.

Lake-st. and Harvey sisters led devotion at monthly meeting on Dec. 3. Mrs. K. Ineson was leader.

Mrs. Nightingale welcomed home from Sisters Gordon and Cosh, also Mrs. from Victoria. All made suitable apologies. Sixty-four members were present, and apologies were received. Financial statement read by Mrs. Beck showed a balance £480/18/8.

Mrs. Digwood reported on second world district rally which was well attended at lands in spite of transport difficulties; a visit to South-west Conference.

Mrs. McRoberts reported on isolated and stated that special Christmas cards prepared for each family.

Mrs. Robinson spoke on a meeting of the Women's Christian Movement, and said concern was felt for aborigine girls over teen.

Mrs. Curtis (superintendent of visit to Wooroloo Sanatorium) paid tribute to kindly action of Mrs. Clay, of Bassett, who always has a cup of tea and scones for visitors as they pass through on their visits to sanatorium.

Here and There

D. Cartmel, missionary-elect for India, was farewelled at Gardiner, Vic., on Jan. 21, and left Melbourne on the "Mulbera."

Owing to Australia Day holiday on Monday, Jan. 27, we have had to go to press earlier than usual. This will account for some items of news not appearing in this issue.

Early in February preachers of Victorian churches will gather at the Waterman Memorial Camp site, Monbulk, Vic., for a few days' spiritual fellowship and discussion.

The Macnaughtan-Saunders mission being held at Parkdale, Vic., is providing a season of blessing. Meetings were well attended during the first week. Several confessions have been reported.

O. Fieldus, a past president of the Western Australian Conference, after returning from a holiday trip to the Eastern States, became ill and entered hospital. We understand he is now making a good recovery.

Several interstate preachers have been spending holidays in Victoria. These include E. Eaton, Geraldton, W.A.; S. Taylor, Claremont, W.A.; A. Fisher, en route to Nailsworth, S.A.; and W. J. Thomson, Wagga, N.S.W.

The Lieutenant-Governor, Sir Edmund Herring, Chief Justice of Victoria, in an address to representative Melbourne citizens said: "We have, I believe, to get people back to the faith of our forefathers, to believe again that there is a God, that this is his world. We are here to do his will and what he wants us to do; and more than anything else, to get on with our fellow-men, to work with and for them."

Dr. P. S. Messent, of Unley church (S.A.) takes an active part in Christian work. He is the chairman of the Federal F.M. Board. At the Inter-Varsity Fellowship held recently at Sydney, Dr. Messent was appointed the new Australian chairman. There were 144 delegates present from the different States. Dr. Paul White, the general secretary, announced that there are now 600 Evangelical Union members in the universities of Australia. This growth has been attributed to sincere prayer and Bible study on the part of members.

A party of native minstrels from the Mt. Margaret Mission, Morgans, W.A., under superintendency of Mr. R. S. Schenk, will be touring the Eastern States during February and March. They will present items of special interest, showing the growth of the work from corroborees and spear fights at the beginning to the present day spiritual and industrial development. Attention is drawn to the advertisement in this issue giving the towns and dates of their visit. In our issue of Jan. 8 we had an account of Mt. Margaret Mission.

At Hobart, Tas., on evening of Jan. 15, church and representatives of local churches, Temperance Alliance and W.C.T.U. gathered to bid farewell to Mr. and Mrs. C. P. Hughes, Eileen and Lawrence, who are leaving the State to take up work in S.A. A. E. Heard presided. Mrs. Vee-Couch spoke highly of Mrs. Hughes, of the capable manner in which she had worked as State secretary of W.C.T.U. Mrs. Boxhall, vice-president of Women's Conference Executive, spoke highly of Mrs. Hughes' work as president, and presented her with a bedroom clock on their behalf. Mrs. A. Madel-Cole represented Dorcas, and presented Mrs. Hughes with a posy. Mr. A. E. Heard presented Mr. and Mrs. Hughes with a silver entree dish from church. Miss E. Hughes received a gift in appreciation of work in

Sunday school, presented by C. Mason. Other speakers were S. Cooper, on behalf of choir and cricket club; Mr. Salter, for Temperance Alliance; Mr. Gordon Arther, for Council of Churches; J. Woolley, of West Hobart church. Mr. and Mrs. Hughes thanked all for gifts, and for help during ministry of three and a half years. Musical and elocutionary items were rendered during the evening. Refreshments were served in school hall and an hour of social fellowship enjoyed. The first meeting of year of Women's Mission Band was held on Jan. 23, which was also the last meeting at which Mrs. Hughes would be present. Words of love and appreciation were expressed for her work as president for nearly two years.

A preacher in Melbourne, noting that, according to press notices, the Duke and Duchess of Gloucester invariably attended a church service wherever they might have been in the Commonwealth, wrote a letter expressing appreciation for the example the Governor-General had set. The following reply was received from the Duke's secretary expressing thanks of the Duke and saying: "He feels exactly as you do that the future of the world depends tremendously on individual Christians, and it has greatly comforted him that the example he has tried to set has had its effect."

MODERN WAR AND ITS THREAT

GENERAL EISENHOWER, when the Freedom of City was conferred upon him at Edinburgh, said: "Modern war lumps fighting man and helpless child, fortification and school and factory, into a first-priority bombing target. The addition of the atomic bomb to the armory of weapons intensifies our horror, because it has multiplied the possibilities of destruction. The process that required hundreds of 'planes and hours and days of assault has been reduced to one 'plane and one bomb," he said.

"But it is not merely new weapons that have intensified man's terror at the thought of another armed conflict. The product of war has always been suffering, hunger, and death. There is a new product—the conviction that the obliteration of our cities can send us reeling back into the primal darkness, when relationships within the clan or tribe were the largest common denominator among men."

"The tragedy of such fears is that they exist at all. Constant dread of war is better, only by comparison, than war itself. There are no differences to-day among the nations that require war for their settlement."

A TRUE PICTURE

ONE of our novelists has a story of a youth who was remarkable for his beauty. A great artist painted his portrait, and the youth was so enamored by the sight of his own face that he made a compact with the Evil One. He prayed that he might never grow old or ugly, but that the picture should grow old and ugly instead.

His prayer was answered. Henceforth the portrait became the register of his secret sins. He could read there the corruption of his soul. Every time he sinned the picture lost something of its loveliness—though he remained unchanged. Each deed of cruelty and dishonor left its appropriate mark upon the canvas, until at last it became a thing horrible to behold. He kept it in a private room, and would gaze upon it with a strange fascination. Before the world he was as attractive as ever, but always he carried about this dreadful secret of spiritual ruin.

CARNARVON BUILDING DRIVE

ANTICIPATING successful completion of the formalities for acquisition of five Air Force buildings by the end of February, our plans for equipping Carnarvon mission station are going ahead nicely.

Sixteen of our men throughout the State have already signified their intention to join the party, and others are seriously considering the matter. Periodical personal letters are keeping each of these men in touch with the progress, and advising them of things to take. Among the sixteen men so far enlisted is Mr. Waring, who in such a masterly fashion cares for the feeding at Waterman's Bay youth camps. His services will be a great help in keeping our men fit.

These intensely practical, economic and effective efforts are being accepted by our brethren in eastern States.

Besides smaller amounts, two substantial contributions have come to hand before the offering is taken. A brother from South Australia wrote with his cheque for £100: "We thought we would like to express our gratitude to our heavenly Father for his benefits which we have received." Another sister from Victoria, having first forwarded £25, and desiring to meet the full cost of a building, later sent another £100, stating, "I think when the brethren in the West give their time and energy so willingly to dismantle, transport and re-erect five large buildings in less than three weeks, it is not too much for others to provide the funds."

Sincere prayers are invited from everyone in our Australian brotherhood for the success of both the planning and the work itself.—A. M. Bell.

BRITISH MISSIONARIES RETURN TO AFRICA AND INDIA

FOR more than a year the British churches have been helped by the presence of Mr. and Mrs. Ernest Gray, on furlough, from Africa, and Mr. and Mrs. Lyle Burdett, from India. All have been busy with deputation work and their ministry has deepened the interest of the churches in the work overseas. Both couples received orders to sail at short notice. Farewell meetings were held for the Grays at Liversedge and London, and for the Burdetts at Bristol. Mrs. Burdett's home church. The missionary committee is making urgent appeals for more volunteers for the Indian and African stations.

Long service to the church has been recognised at Buckie and Wigan. Buckie church and Sunday school made a presentation to George Sargent in recognition of forty years as precentor and choir master. At Wigan Miss Ada Brown received the National Sunday School Unions diploma of honor for fifty years of continuous service as S.S. teacher.

The housing shortage in Great Britain is very acute, and sometimes prevents the movement of evangelists from one area to another. Furness district churches are raising a fund to purchase a house for the district evangelist.

Bedlington church, Northumberland, where Lancelot Oliver and his brother spent their early years, has been reopened after the installation of new lighting and heating systems. G. Marley, oldest church member and senior elder, who was present at the original opening, took part in the ceremony. Recently the church has lost by death two elders—Thomas Taylor and David Milne.—G. J. Hammond.

WANTED

Young girl to train as proof-reader's assistant, etc. Apply Austral Printing and Publishing Co., 530 Elizabeth-st., Melbourne. 'Phone, FJ2524.

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

News of the Churches

Queensland

Roma.—Mr. and Mrs. V. Parker commenced their ministry with church on Jan. 5. Although many families are away on holidays, attendances at both morning and evening services have been particularly good. A pleasing feature of work during recent months is the increased interest and attendance at C.E. meetings; on Jan. 16, 24 were present with 8 away who usually attend. Mr. Parker intends launching out on an intensive visitation of all members and townsfolk with a view to creating some outside interest.

Western Australia

Fremantle.—A visit by conference president, A. M. Bell, and his message of encouragement touching brotherhood activities, was appreciated. A garden party held at home of Mrs. Gracie in support of home missions proved successful. On Dec. 15 Dr. L. J. Michael spent afternoon and evening with church. At 3 p.m. he spoke to a "Back to Sunday school" assembly. At 4.30 he addressed a missionary rally, at which special prayer was offered on behalf of living link, Miss Kathleen Taylor. At fellowship tea which followed, a welcome home was accorded Mr. and Mrs. Fieldus, who have been holidaying in Victoria. Farewell and good wishes were also expressed in a gift to Mrs. Bullard, as with the children she leaves to join her husband who recently purchased a country business. Reference, too, was made to the many years of faithful service rendered by church secretary, H. E. Cole, and a token of esteem was handed him and Mrs. Cole on the eve of leaving for Adelaide on holiday. An excellent attendance greeted Dr. Michael at night, when he delivered an illustrated address on missionary work in India. Year-end social events, with a period of recess, were observed by a number of church activities. At an after-church social on Jan. 12, Mrs. Locke was given a token of thanks and good wishes, being about to return to Prahran, Vic. The occasion marked termination of three months' renewal of fellowship with church at Fremantle, after many years' absence. During her stay she again served church as organist on numerous occasions. Mr. Fieldus, who had to enter hospital for treatment, is home again and steadily improving. Mrs. Lindsay, though still in hospital, is able to walk a little each day, after eighteen months in bed. Miss Eileen Sykes has been received by transfer from Subiaco.

South Australia

Moorook.—On Jan. 19 Mr. Williams came from Berri in lieu of the preacher, Mr. Marshall, who is away on holidays. He gave a fine address. Five visitors came with him from Berri.

Murray Bridge.—Church appreciated addresses of R. Allison, S. Weeks and T. Fitzgerald while preacher was on holidays. Mrs. A. Grundy has resigned as superintendent of kindergarten after many years of faithful service. Girls' Club presented church with a new communion table. A. Cremin spoke at both services on Jan. 19.

York.—Comparatively good attendances over holiday season are encouraging. Christmas services were well attended, particularly evening service, which was largest gathering during year. Sickness still keeps many away. Most holiday-makers are back and in service. Recent visitors have included Mr. and Mrs. H. Cole, who brought a greeting from Fremantle church. Church business meeting was held on Jan. 15. Pleasing reports were received from all auxiliaries. H. Buck and W. Pomeroy were elected to diaconate. Meeting closed with basket supper.

Kilburn.—On Jan. 19, 36 attended 10 a.m. Bible school, including two new scholars. Roll strength now exceeds 100, but many are away on holiday. Two young ladies baptised at Prospect chapel on Dec. 29 by C. Schwab have agreed to assist kindergarten. Two more have been added to cradle roll, which now numbers 58. At 11 a.m. service 17 adults and 16 children were present. Mr. and Mrs. P. T. J. Roberts were received by transfer from Prospect church, and Sister C. Kelly from Nailsworth church, bringing church membership to 25. I. Durdin, of Prospect church, preached powerfully, and a married man confessed Christ. Mr. and Mrs. Lawrance, sen., of Lenswood church, are constant visitors, and their assistance is appreciated. P. T. J. Roberts has consented to act as deacon and assist on combined board.

New South Wales

Bankstown.—The work is progressing. There was one decision during past month. Special prayers are offered for Morris Eastment, who is ill in Canterbury District Hospital. Manse is almost completed, and it is expected that Mr. and Mrs. Hallop will take up residence there about end of January.

Broken Hill.—With close of holidays services are improving at Wolfram-st., where good meetings were held on Jan. 19. Bible school resumed after holiday recess. One of the Bible class boys made the good confession at close of gospel service conducted by Mr. Paddick. At Wills-st. all meetings have resumed, and Mr. Paddick conducted communion service on 19th. Fellowship has been enjoyed with S. Young, Fullarton, S.A., and Mr. and Mrs. Coles, of Fremantle, W.A.

Earlwood.—On Jan. 19, when L. Smith preached, a young friend confessed her faith in Christ. The confession of one of the Bible school scholars was made while at the young people's camp. During absence of the preacher, A. Hinrichsen, helpful addresses have been given by R. Graham, O. Turner, L. Smith and R. Climer. J.C.E. is planning for anniversary. Women's Fellowship has been in recess, but expects to resume on Feb. 11. All auxiliaries are in good heart, and prayerfully planning for the year's work.

North Auburn.—An interesting feature of the work is development of young people's activities. Miss Cheney is having great success with a newly-formed girls' club, and it is hoped that a boys' football team will be entered this year in church competitions. On Jan. 19 meetings were inspiring, when two young men and a married woman made the good confession. Others reconsecrated themselves. Visitors recently included Mr. Phips, from Fullarton church, S.A. Prayer meetings continue to have a revival spirit.

Albury.—Standard of and attendance at meetings are well maintained under preaching of J. W. Lewis, who has commenced his second year with church. Recent weeks have been active with sale of work, Christmas treats for children, and other functions. On Jan. 5 Mrs. Ian Sproule, wife of one of the deacons, made her decision for Christ. Following baptismal service on Jan. 12, Miss Greta Reeve made her confession of faith. It has been decided to conduct Bible school in morning for a period as an experiment. Church congratulates Mr. and Mrs. Ian Sproule and Mr. and Mrs. Foot on their recent marriages. Mr. and Mrs. Foot have been farewelled, as they go to live at Springshaw, Queensland.

Merewether.—Children's Day services held in November were excellently attended. S. Vanham spoke to children in afternoon and P. Retchford at night. Offering of £9/5/- was largest for many years. A happy evening was spent at home of the preacher, when

officers of church entertained members Women's Guild. On Dec. 11 the guild held break-up party at home of invalid sister, Mrs. Gordon. On Dec. 14, chapel was crowded on occasion of Sunday school Christmas treat when over 100 children received gifts. Junior Endeavorers and Y.P. club also had happy time at Christmas socials. Good attendance at midweek prayer meeting is maintained, and teaching of the preacher on book of Ephesians is very helpful. On Jan. 12 H. Long, Burnley, Vic., gave a challenging gospel address, and solos of Sister J. Audsley and J. Fraser were enjoyed.

Victoria

North Williamstown.—On Jan. 12 C. Page concluded six months of service with church. He has done good work, and has endeared himself to members, who will be sorry to bid him farewell. On Jan. 19 G. A. Grainger from Devonport, Tas., commenced as preacher. At morning service J. McG. Abercrombie presided, and welcomed in Mr. Grainger. evening Mr. Grainger was assisted by C. Page. During day services were helped solo, duet and quartette. After evening service a fellowship hour was held, when farewell was said to Mr. and Mrs. Page. A presentation was made to each, and thanks expressed by speakers for their service, and best wishes for future. Mr. Page then introduced Mr. and Mrs. Grainger, and they were welcomed by leaders of each auxiliary. At an inspiring response by Mr. Grainger, supper was partaken of.

ADDRESSES

J. E. Clothier (secretary Wallaroo church S.A.).—Charles-terr., Wallaroo.

C. P. Hughes (secretary S.A. Temperance Alliance).—Box 690F, G.P.O., Adelaide, S.A. 'Ph Central 1724.

PARKDALE TENT MISSION

led by

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

January 19 and Onward.

The prayerful co-operation and presence 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. No trouble to find it. Excellent rail service. We shall welcome you and your interested friends. You will enjoy the outing and meeting at

PARKDALE THE PLEASANT.

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 E. St. Kilda, S.2. 'Phone, LF767

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.

The Australian Christian

Believers' Baptism

How George Muller (whose work at Bristol won world-wide attention) settled for himself the question of baptism makes an interesting story.

THE large orphanage near Bristol, founded and sustained by Mr. Muller, simply by the exercise of faith and prayer, had its origin in the earnest wish which God had given him to serve him faithfully, and to trust him, while he did so, to fulfil with certainty his promises. One subject which this wish led him to examine was that of baptism. The following is his own account of this examination, and of the result:—

About the beginning of April, 1830 (when 25 years old), I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptised after she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it.

My reply was, "I do not think that I need to be baptised again."

I was then asked by the sister who had been baptised, "But have you been baptised?"

I answered, "Yes, when I was a child."

She then replied, "Have you ever read the scriptures, and prayed with reference to this subject?"

I answered, "No."

"Then," she said, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting everyone to receive nothing which could not be proved by the word of God, I had repeatedly spoken against believers' baptism without having ever earnestly examined the scriptures or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptised.

As soon as I had time I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with particular reference to this point. But when I earnestly set about the matter, a number of objections presented themselves to my mind.

Six Objections Answered

First.—"Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: "If this ordinance is revealed in the Bible, may I not know it? as the Holy Spirit is the teacher in the church of Christ now as well as formerly."

Second.—"There have been but few of my friends baptised, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me." Answer: "Though all men should forsake me, if the Lord Jesus take me up I shall be happy."

Third.—"You will be sure to lose one-half of your income if you are baptised." Answer: "As long as I desire to be faithful to the Lord, he will not suffer me to want."

Fourth.—"People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going

on among them." Answer: "It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptised."

Fifth.—"You have been preaching for some years, and you will have thus publicly to confess that you have been in an error should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point than to continue in it."

Sixth.—"Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptised immediately on believing." Answer: "It is better to fulfil a commandment of the Lord Jesus ever so late than to continue living in the neglect of it. . . ."

As soon as I was brought into this state of heart, I saw from the scriptures that believers only are the proper subjects for baptism, and that immersion is the only true scriptural mode in which it ought to be attended to. The passage which particularly convinced me of the former is Acts 8: 36-38; and of the latter, Rom. 6: 3-5. Some time after I was baptised. I had much peace in being so, and never have I for one single moment regretted it.

My conviction now is, that of all revealed truths, not one is more clearly revealed in the scriptures, not even the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the scriptures alone to decide the point.—"The Christian Messenger."

Our Young People

W. R. Hibburt

INITIATIVE

SUNDAY school work calls for initiative. There are problems to be understood. The solution is generally within the power of the teacher, if studied attention is given to the problem and personal initiative is employed. Too many schools think the solution is with a department, an idea, a change of material, more teaching aids. None of these things solve problems if local initiative is missing.

If all our schools employed the approach to problems and supplied the initiative revealed in the report that follows many schools would become vital units.

THE NURSERY CLASS

AT GEORGETOWN, N.S.W.

TWO years ago we had a problem class in our kindergarten department. This class comprised our pre-school aged children, the three and four year olds. These children were restless, inattentive and obviously gained no spiritual benefit or enjoyment from their Sunday school.

After much prayer and thoughtful consideration, we began to attack our problem. We did so as scientifically as possible by studying various reliable books on child psychology. The first year's lessons on child psychology of the teachers' training course prepared by the Y.P.D. helped us tremendously.

We arrived at the following conclusion: That restlessness caused from suppressed abundant energy a child of this age possesses must be utilised and utilised constructively for the child's religious education. So, with this knowledge in mind, we prepared a totally different programme for our nursery class.

We decided to teach through the following channels, by letting the children see, feel, hear and do. Before attempting to tell a story to this age group, we attempt to use some of the energy of these children in a finger play or some type of activity which has a bearing on the story to be told. Before the story of Jesus helping the disciples catch the large draught of fishes, we let the

children pretend they are fishermen. They enjoy rowing an imaginary boat and casting out imaginary nets, etc. After this activity we find the children quite capable of being quiet and listening to the short prepared story (never any longer than two to three minutes in length).

After the telling of the story more activity follows. This time undirected by the teacher as the expression of the story told.

So, through the play in which these little ones so delight, we have found a successful avenue through which to teach God's truths to them.

We have learnt by a system of trial and error and we feel we still have much more to learn, but we pass on our experience in the hope it will be of value to others who may have a similar problem to ours.

BIRTH

MULLEN (nee Earl).—On Dec. 27, at Mosgiel, to Marjorie and George—a son (Ian Ronald).

IN MEMORIAM

DOBYN.—In loving memory of my dear husband, Len, passed away on Jan. 12, 1945.

They cannot blot you from my mind,
You were so thoughtful, true and kind;

Forget you, no, I never will, —

I loved you, darling, and love you still.

—Inserted by his loving wife, Alma, and son, Barry.

FISHER, Frank Hugh.—In loving memory of our dearly loved son, brother, and uncle, who passed out of this life, January 25, 1945, at Darwin (result of burning accident).

—Too dearly loved to be forgotten by mother, father, sisters, brothers, brothers-in-law and niece.

GORDON.—In loving memory of Dad, who passed away Feb. 17, 1936, and Lily, Jan. 23, 1933.

"Until the day dawns and the shadows flee away."

—Inserted by Mrs. Gordon and family.

COMING EVENTS

FEBRUARY 7.—Women's Conference Executive Council will meet in Swanston-st. lecture hall at 2 p.m. Leader of devotions, Mrs. Nicholson. Speaker, Mrs. F. J. Pell.

LYGON ST. NEW CENTURY BIBLE CLASS.

Leader: C. G. Taylor, B.A.

BEGINNING OF SESSION FOR 1947.

SUNDAY, FEBRUARY 2, 3 p.m.

Guest Speaker,

S. G. Taylor (Claremont, W.A.),
"Our Work in West Australia."

DON'T FAIL TO HEAR

THE MT. MARGARET MINSTRELS

(Aborigines from Mt. Margaret Missions, W.A.).

While on tour in Victoria the following towns will be visited:—

Feb. 12, Albury, Mechanics' Hall; 14, Pakenham; 17, Melbourne, Collins-st. Baptist Church (U.A.M. annual meeting); 18, Prahran Town Hall; 20, Essendon, Moonee Ponds Town Hall; 25, Ballarat, Alfred Hall; 26, Geelong, Returned Servicemen's Hall of Honor; 27, Warrnambool, Town Hall; 28, Portland, Library Hall; Mar. 1, Hamilton; 3, Stawell, Town Hall; 4, Horsham, Town Hall.

Book your date now.

SWANSTON STREET CHAPEL,

MONDAY, FEBRUARY 24, 1947,
8 p.m.

C O N C E R T

By Churches of Christ Ladies' Choir,

To Assist

HOME MISSION TENT FUNDS.

Assisting Artists.—Amelia Scarce (soprano), Olive Russel (elocutionist), Ernest Sage (baritone), Gordon Craig (xylophonist).

Admission: 2/-.

Obituary

Mrs. Margaret Cotter

THE church at Oakleigh, Vic., sustained a loss in the death of Mrs. Margaret Cotter on Dec. 5 at the age of 84 years. Our sister came to Queensland from England about 65 years ago. She moved to Mildura in 1912, and was always ready to visit the sick and needy. She came to Northcote in 1938 and attended Fairfield church. She came to the Christian Guest Home early in 1942, where she remained till her death manifesting a quiet, gracious and patient Christian faith during her long illness. Her body was laid to rest after a service conducted by the writer in the presence of friends and relatives. The members of the church at Oakleigh and all at the Christian Guest Home offer sincerest Christian sympathy to the sorrowing loved ones.—S. Neighbour.

A. A. Lobegeiger

THE church in Boonah, and West Moreton districts, Qld., is feeling the loss of the devoted secretary of Silverdale church, A. A. Lobegeiger, who was accidentally drowned on Saturday, Dec. 21, 1946, at the age of 59 years. Returning from a visit to a neighboring farm, Mr. Lobegeiger slipped on the creek bank, in his fall was rendered unconscious, and falling into a pool of water was drowned. Mr. Lobegeiger decided for Christ at Rosevale in August, 1919, and for 27 years was a faithful stalwart for Christ. He and his wife and brothers were foundation members of Silverdale church, and through the years the burden of the work has been his. Removals depleted the membership, but through years of discouragement he did not waver in his steadfast resolve to keep the chapel open. It is pleasing to think that a revival of interest which began during the ministry of Lars Larsen has continued, and once again the church is taking its place in brotherhood activity; this was a joy to our brother. He is survived by his wife, three sons and two daughters, all of whom are active in church work. A fine tribute was paid to Mr. Lobegeiger by his brethren in Christ and the whole community when crowds thronged the Silverdale chapel and followed the casket to the little cemetery at Coleville, when Lars Larsen and E. T. Hart paid tribute to a man of God. The sympathy of the brotherhood goes out to all who mourn his passing.—E.T.H.

Mrs. Agnes Spence Martin

ON Nov. 7, at Northam, W.A., after a long illness, Mrs. Agnes Spence Martin passed to be with Christ, at the age of 77 years. Born at Ballarat, Victoria, on August 29, 1869, she was married to William Martin, at Strathalbyn, S.A., in 1893. Together they moved to West Australia, which became their home State. A woman of deep faith and strong religious convictions, being led to accept New Testament teaching, she was immersed at York, W.A., by

D. M. McCrackett in 1907. Her husband, a while before, had likewise obeyed the gospel. Together, for many years, they were steadfast in their loyalty and devotion to the church. Failing health alone curtailed their activities; but to them both the things of the Lord were ever most precious. Of the family born to them, four daughters and one son remain. Gordon is a deacon of the church at Northam. In the loss of a devoted wife, mother and grandmother sincere sympathy is extended to our aged brother, Mr. Martin, and all concerned. They sorrow not "as others which have no hope." After a brief service in the chapel, in which P. N. Jefferies assisted, James Gordon officiated at the graveside in Northam cemetery. "He turneth the shadow of death into the morning."—James Gordon.

Myrtle Mathieson

BORN in Perth, W.A., on July 20, 1897, brought to the Prahran church of Christ when eighteen months old; with a record of nine years of unbroken attendance at Bible school, superintendent of kindergarten for twenty-two years, and a life of devoted service for others (at home and elsewhere) can be written concerning Myrtle Mathieson who fell asleep in Jesus on Dec. 26, 1946. Heaven is the richer and earth the poorer for her passing. Myrtle Mathieson was received into the church at Prahran on Sept. 15, 1912, and for thirty-six years gave very faithful and devoted service to Christ and his church. It can be truly written of her, "She was among us as one who served." C. Taylor, of Lygon-st. (assisted by B. Burt and the writer) conducted the service at the Melbourne cemetery. To her aged father, sisters and brothers we extend very sincere Christian sympathy.

"We live in deeds, not years; in thoughts, not breaths,

In feelings, not in figures on a dial.

We should count time by heart throbs,

He most lives, thinks most, feels the noblest, acts the best."

—Chas Young.

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The Australian Christian

Open Forum

FOR "CHRISTIAN" READERS

Correspondents are reminded that letters should be more than 300 words in length, that names not pseudonyms should be used, and that once 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 inclusion of a letter does not imply editorial approval of its contents.—Ed.).

ATOMIC BOMB

PROF. OLIPHANT, atomic energy scientist, speaking this month in Canberra, is reported as saying that "the first atom bomb dropped on Hiroshima was puny compared to what could be made to day. The atom bomb was only one of many new weapons, and in any future war there would also be biological and chemical warfare. If mankind is to contemplate it he is heading for suicide, warfare must be eliminated."

The illustrated weekly "Pix," June 29, 1946, voted six pages to the atomic bomb tests at Nagasaki, and headed the article "Your Last Chance." The writer concluded with these words, "The sands of time are running swiftly, and with them YOUR LAST CHANCE. Not only of peace and security but your last chance of life itself. To-day you are pre-occupied with the normal affairs of a peaceful citizen itching to get back to pre-war measures and satisfactions. You are hoping there will never be an atomic war. But you are overlooking the fact that the outcome depends mainly on you—on what you think, what you do, and what you say about the world you live in. Whether you realise it or not, the most important thing in your life is the achievement of world unity and the peaceful co-operation of nations. Unless this is achieved, and only your help can make it possible, there is no future for you, your family or the civilisation in which you are accustomed to live."

There is only one thing which will prevent the approaching atomic war and that is a Christian church which will say NO and say now. Have we in the churches of Christ Australia the courage to face this problem before it is too late, for this may be OUR LAST CHANCE.—S. H. Wattleworth, Tasmania.

YES, IT WORKS

An infidel once twitted Dr. Pentecost for putting any faith in the Bible: "It is a book subject to so much controversy, and the authority of some parts is so uncertain, I wonder how you can believe it!" "Who wrote the multiplication table?" asked Dr. Pentecost. "I do not know." "Yet you believe it and use it?" "Yes," replied the infidel, "but the multiplication table works." "So does the Bible," said the preacher.

WHAT DOES IT PROFIT?

THERE are a few among us who are mere money-grubbers, but with most of us the danger is not really the danger at all. The real danger is the love of business. A man sets to love his business. He has created it. He has put his best powers into it. It means that he is dependent upon it. It means his own power of serving the common good. He comes to love it as he would love one of his own children. His danger is that he may become absorbed in it, and forget everything else.

The Australian Christian

January 29, 1947

Page 47

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



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N.S.W. Newsletter

(Continued from page 41)

of an immortal poem compared with the
far more immortal motor car?

"You say the value is measured by the de-
mand; people don't want epic poems and
they do want motor cars. It is not so easy
as that. Corot was paid the French equiva-
lent of £25 for a picture which the trustees
of a gallery bought a few years ago for
£30,000; as the picture is no better but prob-
ably worse than when it was fresh from the
easel which was a fair wage for Corot's day's
work?"

Or again, "It is plausible to say that a
man must in fairness pay another man ac-
cording to the value of the service rendered
to him by that other man. What, let me
ask, will you pay to a man who has saved
your child from drowning? It isn't easy to
measure values. . . . Alas, I have no such
answer to give you. The only solution, as
far as I can see, is equality of income, an
ideal not to be realised for some thousands
of years yet, and only to be fully realised in
a society where all, or all but a negligible
minority, will be prepared to work according
to their ability."

"Christian Spirit"

E. A. Davies, minister of St. John's Presby-
terian Church, Paddington, recently said in
a sermon, "We have twisted the name of
Jesus to sponsor all sorts of strange ideas
and movements." As reported in the press,
he continued, "Statisticians estimate that there
are 682 million Christians in the world, but
an old lady in a backroom at Paddington
wanted to know where they all lived, or
where those who attend church on Sunday
got to during the week." The trouble, the
preacher thought, was that we drag Christ
with us to vouch for what we think and do.
"We shout, 'Crown him Lord of all,' and
make him a Presbyterian, or Methodist, or
Baptist, or Anglican, or Roman Catholic. He
must look upon our sectarian peculiarities
with bewilderment, for he certainly stands
outside them all, above them all, lamenting
over them all, and praying they all may be
one."

The Scribe's Movements

Back in October, the writer submitted his
resignation from the leadership of the work
in Auburn, the same to take effect at the
end of January. Returning from a second
term of service in Queensland in 1937, we
undertook the work in this centre, and thus
we close a ministry of eight years and three
months. We were with the City Temple dur-
ing the depression years, and with the church
at Auburn through the war years.

Youth Camps

The youth camps held over Christmas and
New Year holidays were highly successful.
The youth and the intermediate camps at
Narrabeen were all that the promoters could
make them, and resulted in much blessing
to all who were able to attend. At the youth
camp there was one baptism. It was a most
impressive service; no doubt the surroundings
added to the solemnity of the occasion. At
the intermediate camp four young people con-
fessed their faith in Christ. We learn that
at the Newcastle camp there were several
reconsecrations.

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