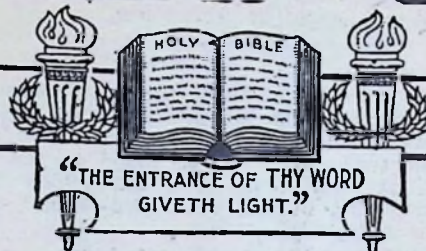


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Satanic Powers in Modern World

THESE are days when Christians need to encourage one another. Nothing is gained by blaming each other for difficulties in church work due to prevailing conditions. We must recognise the hardships now facing the workers of the kingdom of God. Many communities of peoples throughout the Commonwealth have become outwardly indifferent to the claims of Christ. We are not making excuses for those who have given up their zeal for the full gospel of Christ. We are not trying to save face for those of us who have become indifferent and lazy. But we know of the faithful efforts of our preachers throughout Australia. The earnestness of mission parties in the different States cannot be questioned. All reports from these reveal the same grim fact: the people, generally speaking, are not greatly interested in the claims of Christ. We are forced to recognise that there is a common indifference among great masses of people to the invitation of the Master to sit and to sup with him. It must be agreed, however, that Jesus has always been the leader of the few and never of the multitude; "because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it."

But at the present moment a hardness has come upon the hearts of vast multitudes so that they show neither interest nor opposition to Christian truths; they show a mere cold and polite indifference. At one time there was a willingness among non-church members to attend the evening gospel service. By making special drives, people could be encouraged to support mission meetings in chapels and halls. Tent missions were once usually very popular with many who were not in the habit of attending regular church services. Within the last decade or so a marked change has been noted by many qualified by wide experience to pass judgment on social trends. Church-men in Great Britain and in Australia have become alarmed. Committees have been set up to enquire into the

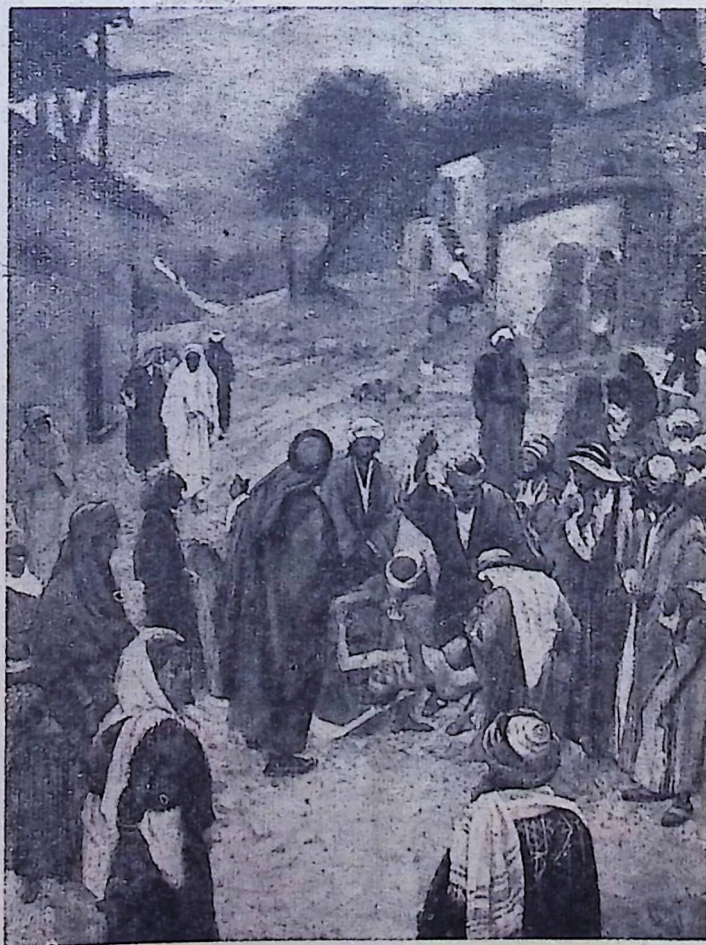
reasons why there has grown up in this generation such indifference to the greatest and most important good news of all ages. Plans have been made to go out to the people. United efforts have been made from time to time, to break down the people's quiet "sit-down-at-home" strike. While some temporary enthusiasm has been shown by church members, no general awakening of the common people has been noted.

Preachers, evangelists and workers report that this apathy is like a wall preventing the church from making progress. Many have become discouraged because their sincere endeavors have not been successful. Unfortunately some have tried to lay the whole blame for the church's failure to make

rapid progress upon the self-sacrificing preacher and evangelist. While none of us is wholly free from blame, it is not just to turn around and blame for this situation those who are endeavoring with great earnestness to destroy the barriers and to lead on to victory.

The first thing we ought to do is to recognise the full nature of this opposition to the Christian church. Paul knew something of its character when he wrote, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Events that have occurred in Europe within the last few years have convinced a thinker like C. E. M. Joad to give up his sceptical views about God and evil and to accept the belief that sin has an origin outside the God of light, and comes from some dark, personal power greater than man. He reached such a conclusion "through the prevalence and obtrusiveness of evil in the modern world which it seems increasingly difficult to write off as a by-product of either economic hardship or of psychological maladjustment."

In the account of the temptation
(Continued on next page)



Jesus Heals the Boy Possessed of a Devil.

Our Highest Ideal

R. V. Amos, of Chatswood, N.S.W., sets out some aspects involved in preaching the good news of salvation.

MOST know the story of the busy father who, to keep his little son from interrupting him as he worked, gave the laddie a jig-saw puzzle to keep him occupied. Amazed by the speed with which the little chap solved the puzzle, the father asked him how he had done it. The boy explained that on one side of the puzzle there was a picture of the world (which was too hard to work out), but on the other side the portrait of a man. Then he said to his father, "When I got the man right, the world came right, too." Members of Christ's church have been given the task of getting "the man" right, and this is to be done by "preaching Christ crucified."

The words of Paul, "We preach Christ crucified" (1 Cor. 1: 23) constitute the highest ideal of our ministry. When first written their purpose was to recall the unstable Corinthian church to her original faith. But they are able to serve as a guide for the church in our own day.

As we look carefully at this statement we notice, first of all,

The Personal Touch

Paul begins by saying, "We preach Christ crucified." That is both significant and revealing. The Christian life has such intimate details to it that God uses men to deal with men. It is not the work of angels, nor of a specially prepared race of perfect people. The task of presenting the glorious gospel of the grace of God is given to ordinary men. The Master depends upon us to recommend him to others. If our district is to be evangelised for Christ each must be convinced that it is his own personal responsibility, and one which none dare refuse to face.

When Paul uses the word "we" he is actually referring to himself, and those who were associated with him at the time. Some of these comrades in the cause of the cross are named for us, such as Sosthenes, Stephanas and Fortunatus. There were others, too, whose names we do not know, but whose record appears upon the Redeemer's roll of the ransomed. The significant thing, however, is that, so far as we know, these crusaders of the cross were all just "ordinary" people.

The evangel is committed to every Christian for propagation. It is not the exclusive right of any one party, or any one person, to preach the gospel. All who have claimed Christ as Saviour and have crowned Christ as Sovereign have been charged by the Master to go and to spread the message of divine love as seen in the cross. That is a glorious fact, for it means we have a place in the ranks of that great army of men and women who have marched, and are still marching, beneath the banner of the cross. We have reason for rejoicing that the personal touch of our lives is necessary for the fulfilment of Christ's plan of winning the world unto himself.

Looking again at these words of Paul, we see in the second place,

The Privileged Task

For Paul says, "We preach Christ crucified." Our privileged task is seen in that word "preach." That, at first, might appear to be rather strange in view of the fact that elsewhere the apostle speaks of the "foolishness of preaching." A moment's thought, however, will reveal to us that what Paul meant was that in the eyes of the world such preaching appeared to be foolish.

We must never forget that our preaching is two-sided—what we say, and what we are. There is one sense in which our most eloquent testimony is to be found in the life that we live. Just as a bad witness may hinder what is said, so a good witness adds value and power.

We have the privilege of being couriers of the world's grandest message. We should be greatly impressed, then, by the thought that "Jesus came preaching," for thus are we linked to him in a great fellowship and a glorious ministry. Let us remember that in the preaching of Jesus there was an urgent sincerity, a patent simplicity, a compelling authority and a refreshing originality. We shall do well if we seek to recapture those same tones in our preaching to-day.

The Christ who came preaching has given a clarion call to the church saying, "Go . . . preach" (Mark 16: 15). There has never been a grander challenge. It has never been cancelled. The point is, when a man stands up to preach what shall he say? Let there be something about the passion of Jesus, the presence of Jesus, the power of Jesus and the programme of Jesus. These things are vitally important!

Concerning our message Jesus himself said, "Go thou, and preach the kingdom of God" (Luke 9: 60), and on the way to Emmaus he

tion of Jesus we have the fact of Satan made clear. We acknowledge that Jesus was tempted in all points such as we are and was without any stain of sin (see Heb. 4: 16). Such evil temptings did not arise merely from human desire within the Lord. His perfection could not admit evil to reside within. The temptations came from without. Jesus recognised his true opponent and said, "Get thee behind me, Satan."

The New Testament tells of Satan's work being carried on by demonic powers within men. McEwan Lawson, in "John O'London's Weekly," March, 1946, wrote, "It is interesting to notice that in some forms of mental disease some distinguished psychiatrists are beginning to ask whether there may not be more in the hypothesis of demon possession than they had imagined, and that the distinguished psychologist Jung says that most breakdowns come after a man had discarded all divine mental armour and any belief in divine resources to strengthen his spirit in the dangerous battle of life. It is great wisdom at the present moment in history to remember some words of Boudelaire. 'The devil's best ruse,' he writes, 'is to persuade us that he does not exist.'"

Stephen Spender, who visited Germany in 1945, was compelled to accept the existence of Satanic power within the German community. He also quotes the opinion of Professor Jung who asserts that the whole German people and their leaders were "demonically possessed," and that "10 per cent. of paths."

Now the problem facing us is not just social or human (no doubt social disorders

added that "repentance and remission of sins should be preached in his name among all nations" (Luke 24: 27). All told, it is a message of many facets, each one being most important; in the complete preaching programme none ought to be neglected.

As once more we look at the words of Paul we observe

The Priceless Theme

That theme is summed up in the crystal-clear statement, "We preach Christ crucified." Jesus towers above all humanity. The Christian preacher's only message, fundamentally, concerns the matchless Son of God, the principles he came to teach, and the programme he came to enunciate. All attention must be focussed on him, as he is presented at the centre of life, saving, guiding, controlling, empowering and challenging. He must be revealed in such a way that men will see the purpose in the face of Jesus, the passion in the heart of Jesus, and the power in the life of Jesus. These are the things which simply must mould our message.

As we preach "Christ crucified," we will refer to his redemptive sacrifice, his ethical programme, his moral standards and his positive goal. The very words "Christ crucified" epitomise the dealing of God with a wayward world and his attempt to recall mankind from sinfulness to sanity. Paul said a wonderful and wise thing so far as his own ministry was concerned, when he expressed the thought to the Corinthians, "I am determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2). The implications behind that statement are tremendous. The great message that ought to be burning in our hearts, therefore, can be

(Please turn to page 84)

Forces of Unrighteousness

(Continued from front page)

and human tragedies are symptoms indicating the presence of evil); it is Satanic. Wm. Robinson in "The Devil and God," says, "The Christian life is one of constant warfare, and it is all the more serious warfare because he knows that the beastliness which meets him everywhere in the concrete forms of lust and power, of greed and violence, of hate and passion in human beings, has a deeper seat. It is no mere flimsy thing that can be got rid of by a few amenities like committees for refugees, or for better housing, or for social betterment, or for the improvement of conditions of hygiene, or even by a few wars: 'For our wrestling is not against flesh and blood, but . . . against the spiritual hosts of wickedness in the heavenly places.' The Christian needs to put on 'the whole armour of God that he may be able to stand against the wiles of the devil.' Only by taking up the shield of faith and the sword of the Spirit, which is the word of God, will he gain a victory."

We must realise that behind the mask of the people's indifference lies the power of Satan. Only genuine prayer and fearless testimony of Christians are able to gain victory over Satan and release people from the bondage of sin. The first step toward defeating an enemy is to know him, and the next is to learn how he may be defeated. The Master tells us our enemy is Satan and the power that can defeat him is the word of God.

Farewell India

A. Anderson

AFTER three months, and with many regrets, I must say farewell to India. It has been a time of great blessing and rich in experience, yet one has sensed the hardness of the road that ambassadors of the cross have had to face. Loneliness and isolation, often lack of the real comforts of life, are only secondary to the real flint hardness of the "common round and the daily task." Much has been given in prayer and material gifts to this land, but missionaries have given their lives in sacrificial service. Many of the problems arise because there is lack of real leadership and response to responsibility in the local churches. These things are growing, though there is great danger to-day in many thinking they have "arrived" because India at present feels she has "arrived" and can carry on without outside help. This attitude, plus the present disturbances, will not make mission work of the future an easy task.

Disturbed India

I am writing this from Calcutta, one of the most disturbed areas in India. In the few hours I have been here, I have learned sufficient to realise that it will take a long time before conditions are normal. Here in this city, just prior to Christmas, there were communal riots and over 500 were killed. Some of the atrocities committed were reminiscent of the middle ages. Yesterday and to-day there have been disturbances. Hundreds of people rove the streets. The police are watchful. Such is Calcutta, and such, too, are other parts of India. The question of most who have India's real welfare at heart is "Whither India?"

During my stay I made many friends among the Indian people; and one can truly get to love these people. To sit in any of our Sunday morning gatherings makes one feel glad and proud that the Australian brotherhood has had a share in bringing some of these "other sheep" into Christ's fold. All services could be described as dignified and worshipful. As one sits and listens, one is constantly reminded of the glorious old hymn, "O for a thousand tongues to sing our great Redeemer's praise." Here sounds out the voice of India, one of the "thousand tongues" praising the Redeemer.

Shrigonda Workers and Girls Say Farewell

The first farewell came at Shrigonda, and farewells were said at the Sunday morning service. The farewell from the congregation was sincere and fervent. Our girls, who have so many supporters at home, seemed to sense that here was a "living link" with the homeland—for many tears were not far away. As we take our leave of these girls we are forced to say, "What would some of these girls have been had it not been for the Shrigonda home and the Christian influence that surrounds them?" The little group of missionaries here—Miss Cameron, Mr. and Mrs. Bruce Coventry, and all South Australians—felt that part of themselves was going out when a fellow South Australian took his leave. "Farewell, Shrigonda."

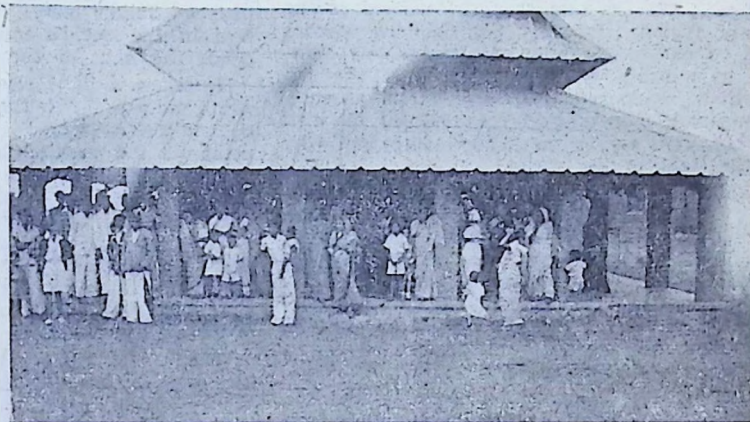
Farewell by Dhond Church and Medical Staff

The following Tuesday evening the Dhond Christian community came together to say

good-bye. The beautiful new chapel gives a wonderful setting to any meeting; and set as it is in the hospital grounds, seeks to remind all that the work as a whole belongs to Christ. Apart from the church at Dhond, there is also a Christian community from other parts—these join the local church in fellowship. Since my last note on Dhond others have found Christ—seven within recent weeks. Representatives of the various groups honored the brotherhood through the secretary of the F.M. Board. The Indian people are appreciative of what has been done in the past, and hope for the future. Gar-

Memorial Chapel, Dhond, India.

Christians leaving after a Sunday morning service.



lands were given, a few tokens to remind one of India, and the fervent singing of "God be with you till we meet again," and officially the Dhond visit was over. Through the ministry of healing and the preaching of the word many find Christ. "Farewell, Dhond."

Parent Church and Boys at Baramati Say Good-bye

Not having seen Baramati folk for a week or two, it was necessary to make a special trip to meet both missionaries and Indian Christians. A great gathering had been planned, and one was confronted with a sea of faces. If one looked for inspiration, here it was. Old and young, male and female, had come together. Our pioneers of forty years ago would have rejoiced in the sight. The opening hymn rang out, "Blest be the tie that binds our hearts in Christian love." Messages from the church, school, orphan home and other groups were given, also the usual garland and a few tokens to remind one of India. One speech in particular must be stressed because it was read by a Baramati school boy, and actually the school is mainly composed of the boys from the home. Thus the speech almost serves both the school and the home and is worth reproducing in full.

Message by Mission School Student

"Dear Sir,—

"We, the students of the Baramati mission school, are met to bid you farewell on the eve of your departure for China. Your stay among us, though a short one, has been of great help to us. Your coming to India has shown us that the board of missions has our welfare at heart. You have seen for yourself things as they are. At present, no doubt, things are in a fluid state, but we hope they shall be different the next time you come.

"We take this opportunity of sending our greetings, and expressing our heartfelt gratitude to the members of the churches of Christ for helping us in many ways, especially by

providing educational facilities for us. Many of our number come from the lower strata of society, and the education received in the mission schools has enabled our people to take their place in society on a footing of equality with the other and more favored groups. All this has been made possible by the sacrifice made by the Christian people in Australia.

"We have also been the recipients of other benefits at the hands of the Christians in Australia. Many of us are brought up in the homes, where those in charge have mothered us. We do not know where we would have been if the mission had not opened homes and schools for us. For all these things we express to the people in Australia, through you, our sincere gratitude, and assure them that when by the grace of God we shall take our place as men and women in the new and

free India, we shall always remember the part played by this mission in moulding and shaping our lives and character.

"Now we commend you to the grace of God, and assure you that our prayers shall follow you, asking our Father in heaven to grant you journeying mercies as you travel and fly over the mountains to the land of China, and to take you safely across the sea to your home in Australia."

Good-bye India

A group of school girls sang in English, "God will take care of you," with good enunciation and feeling. Once again, "God be with till we meet again," a handshake with all at the door, and it was over. How easy to speak at the welcome, how hard to say good-bye! A goodly group were at the Baramati station. Our missionaries H. R. Coventry, K. Taylor, E. Vawser, Colin and Jean Thomas, E. Caldicott were there. Thoughts turned homeward as the train pulled out. A choked good-bye. "Farewell, Baramati."

The final leave took place at Dhond. The Christian co-workers were there, Mrs. Oldfield and boys, and Miss Walker. Dr. Oldfield accompanied me to Bombay. A last garland, and handclaps, a heartfelt prayer that it had all been made possible.

I leave with the conviction that there is still a great work to be done; and as long as we are able, we must do our part. Dr. Kenneth Latourette says that the next few years in missionary work will be as valuable as the next thousand. No one dare contradict the greatest church historian in the world. We dare not let our finances slacken. Brethren, this is an SOS to the Australian brotherhood. Costs in India are terrific, and we will have to carry extra burdens to keep that work going.

To-morrow I board the plane here at Calcutta for Kunming. As I leave and contemplate flying over the famous hump into China, my heart sings with the melody of the hymn sung by our Indian school girls, "God will take care of you."

More Light

IT is said that Goethe's last words were a prayer for more light. He was one of the great intellectuals of the world, and yet he acknowledged that he was still in the dark over many matters. As a rule the more men know, the humbler they become.

Jesus said, "I am the light of the world." This amazing claim would have been madness on the lips of anyone else; but it comes from him without egotism, because he is the Son of God. This young Jewish villager is the source of all light, natural and spiritual. He is infinite wisdom, truth, holiness and purity. He dispels the darkness of sin and ignorance. He is the light of eternal life.

Light is the most glorious of all created things. We are told that the natives of the Arctic regions put on their holiday clothes and go out to the hills with music and singing to welcome the first glimpse of the sun when it reappears after months of absence. How much more should the souls of all men go out with joy to greet and adore him who is the light of the world.

When Jesus made this claim, he was standing outside the temple doors, where there were two (some say four) large golden lamp-stands, from which many bright lights were suspended, and these shone all night, illuminating the city of Jerusalem which lay below. That city was in such deep darkness that its rulers were about to extinguish, or try to extinguish, the light of the world.

Although the great cities of the world today are still largely in darkness, there are more Christians and churches throughout Christendom than ever before. But in non-Christian lands there are still cities, towns and innumerable villages everywhere with hardly a glimpse of the light of the gospel. Half the population of the world is still heathen. It is time the mission boards and committees of all the churches in the world got together to launch a united campaign to send the light to all these unevangelised places. Our present methods are quite inadequate. If all denominations would combine, it would be possible to use wireless, films, airplanes and other modern expedients in a world-wide attack on the darkness of all non-Christian lands. "Go ye into all the world," bearing the light.

When Jesus made this claim he was attending the celebrations connected with the feast of tabernacles, during which the Jews commemorated the guidance of their fathers through the wilderness by the pillar of light. Jesus is the reality of that Shekinah-glory. "He that followeth me shall not walk in darkness, but shall have the light of life." The light, however, must be followed; it is not only a lamp to be gazed at, but a lamp to our feet and a light to our path.

The Quakers make much of the inner light, which was not understood by many Christians when they began their witness. But they have no monopoly of this grace to-day. All Christians believe they have the inner light of the indwelling Christ through the Holy Spirit. The Oxford Groups emphasise divine guidance, and so should we. We cannot explain how we are guided, but if we look to Christ and read the word, we shall be led as surely as the Israelites were; and as their wilderness-light finally became the light of the sanctuary in the holy land, so the city to which we are going has no need of the sun or moon to shine in it, for the Lamb is the light thereof.

When Jesus made this claim, he was standing in the Court of the Women. Just before this he had thrown the light of truth on the darkness of the adulterous woman and her accusers. He said to the scribes and Pharisees, "He that is without sin among you,

G. P. Pittman, of Black Rock, Vic., writes helpfully on Christ as the Light of the World.

let him first cast a stone at her." The light shone into their dark hearts, and conscience began to work. "They went out one by one, beginning at the eldest, even unto the last." They were eager to get away, as they could not bear the brightness of the light of Christ. They had not brought the guilty man with them: the woman has always been the scape-goat. We hear much of fallen women, but little of fallen men. There is still a great deal in the world's treatment of women that needs the light of the world.

He threw a light also on the future of the sinful woman. "Neither do I condemn thee: go and sin no more." He could see she was penitent, and assured her of forgiveness. He saw that in her case a warning would be sufficient. The light of the world dawned upon her soul, and she began there and then to live a new and happier life. The chief of sinners to-day may have the same wonderful experience if he receives it humbly from Jesus as a free gift of divine love, since the light is for all the world.

When Jesus made this claim he was standing over against the treasury of the temple. "These words spake Jesus in the treasury." The treasury consisted of thirteen large chests of brass, into which the worshippers cast their alms. The treasures of the world today need the light of the world. It is acknowledged now that the chief causes of war are economic. Greed of gain, exploitation of cheap labor, profits from munitions, and the like, are the principal occasions of strife between nations and classes. Gambling, whose root is covetousness, is the national sin of most Christian countries.

Church treasures need the light of Christ upon them. Vested interests of denominations stand in the way of union and progress. Social and evangelistic enterprises are hampered for want of funds, while money is spent



"The Light of the World."

lavishly on unnecessary things. Money often dominates local churches and hinders their witness.

The light of the world is needed in our private treasuries. We cannot serve God and money. We are stewards of all we have, and must render an account. Let the light of the world shine into all bank accounts, and all schemes for getting and spending. Then we shall not walk in darkness, but in the light of life eternal.

WORLD OF BOOKS

"Black Chattels"

By Geoffrey Parsons.

IF you desire a brief outline of the history of the treatment of the Australian aborigine, this book will give you valuable information. Here you will be told of the early history, customs and arts of these people. You will learn, also, how their numbers have declined since the coming of the Europeans to this land. Their skill and virtue are praised. Perhaps more might have been said of their moral and spiritual failings and their need of Christian help. The story as it is outlined makes a sensitive reader sad. He learns here in vivid reality how man's inhumanity to man makes countless thousands mourn. Did you know that many of these dark people have been compelled to serve and they have protested they have been thrashed and imprisoned. We need another book to do for the aborigines what "Uncle Tom's Cabin" did for the negro slaves of America. Here is an opportunity for a modern Harriet Beecher Stowe to awaken people to the needs

of a distressed people. This book gives facts that interested people will read; we trust it might encourage the writing of a book that will grip the imagination of the community.

The book is published by The National Council for Civil Liberties, 11a King-rd., London, and the English marked price is 1/-. There are 56 pages in a paper cover. We suggest orders for book be sent to Committee for Defence of Native Rights, Room 6, Trinkly Buildings, Perth, W.A.

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends.—George Washington.

The Australian Christian

Page 76

February 19, 1947

Preachers and Youth Work

C.E. News and Notes

PLANNING FOR THIS YEAR

THE C.E. sub-committee of the South Australian Churches of Christ Youth Department has planned its 1947 policy on "C.E. for Service." There is a fourfold programme as follows:—

1. Consecration

Effort in local societies, camps, and special district rallies and conferences to produce higher standards of dedication to Christ on the part of Endeavorers. District rallies will be held, one in each district, with J.C.E. in the afternoon, leaders' tea and conference to follow, and Intermediate and Y.P. gathering at night.

2. Leadership Training

(a) Programme preparation, February 20 and 21, Grote-st., 7.30 p.m.

(b) Leader conferences. The first at Grote-st. on February 27.

(c) Section of Annual Youth Workers' Conference (April 25 to 27).

(d) C.E. Leader Training in connection with eleven district training courses in suburbs and country.

3. Promoting the Christian Service Ideal

The launching of a campaign called "C.E. for Service" throughout the State, and sponsored by the Youth Department and local societies. Emphasis on giving, making, and doing for others. Emphasis on study concerning Christian action in community, race, international relationships, and resulting action.

4. Development of Local Societies

(a) Visits by committee members.

(b) Demonstrations of C.E. activities in local societies, by the department.

(c) C.E. Roll Call and Reunion Sunday on February 2, with view to keeping old members interested in present C.E. and for recruiting.

(d) Membership drive in Youth Week.

The planning for the carrying out of this policy will be dealt with at the C.E. Leaders' Conference on February 27.

Churches of Christ C.E. activities are now in the hands of Ralph Potter and Laurel Lewis and a keen band of workers.

BRIDGETOWN, W.A., CHURCH OF CHRIST Y.P.

ON Nov. 4 the society celebrated its first anniversary which took the form of a surprise evening. Greetings were read from past members who had left the district.

Each member was required to provide an item. Much ingenuity was shown. These included charades (depicting scripture texts and hymns), a letter of personal testimony, the distribution of Bible pictures, and a short explanation of same required from each, a C.E. crossword puzzle, a duet, and last, but by no means least, a birthday cake, boasting one candle, and suitably decorated. Each member was provided with a flag bearing the initials B.Y.P.S.C.E., and was required to repeat a text beginning with the initial letter as flags were placed in position on the cake.

The tone of the meeting was spiritual throughout and proved very successful.

The society is small but active. Its activities for the year include exchange meetings with other societies, the formation of a Sunday school in which four of its five members are teachers and officers, and a sponsoring of a child at the Mt. Margaret Mission.

R. Greenhalgh was elected as president-elect for N.S.W. State C.E. Union.

Mrs. W. H. Small was re-elected N.S.W. State Junior superintendent.

R. R. Wotherspoon continues as superintendent of State C.E. Committee, N.S.W.

AFTER not having had an extended conference since 1940, ministers of Victorian churches, and including Albury, gathered at Monbulk from February 3 to February 6. This was made possible through the planning and goodwill of the Young People's Department, which made available to the preachers the Waterman Memorial Camp Site. The policy of the department was to centre the thought of the preachers on the church's relation and attitude to young people and the many questions relative to the experience and welfare of young people.

The programme began on the first evening of the conference period, and occupied three evenings and three mornings. Each evening began with "eventide reflections," under direction of V. C. Stafford, and concluded with a close-of-day devotional period. Each evening also had its relevant study and appointed lecturer—Youth in the Early Church (H. G. Earle); Religion and Democracy (R. L. Williams, B.A., B.D.); World Community—a Practical Programme (L. Dudley). Morning devotion at 7.30 was conducted by G. M. Mathieson. The morning sessions were made a commission of inquiry into the question of "The Church and Youth," the scope of the commission being as follows:—

Department Policy—State and Federal.
Organisation.
Youth Evangelism.
Adolescent.
Social.
Leadership.

Within this framework were considered such questions as brotherhood support of youth work being adequate or not to the present opportunity; the C.E. and its programme; the Sunday school pattern, teaching standard and technique; what youth evangelism is; the relating of religion to life; guidance for youth as to Sunday, dancing, smoking, etc.; the adequate training of the preacher for the youth work confronting him. H. Earle, F. T. Morgan, W. Nankivell, R. L. Williams, J. Wright, W. Atkin and R. Graham acted as commissioners, in conjunction with W. R. Hibburt. It is proposed to prepare the findings for distribution to preachers and, if possible, to acquaint the brotherhood in general with them.

In all 36 men participated in the conference, with H. J. Patterson, principal of the N.S.W. college, as a visitor for part of the time.

D. Butler, prisoner of war for three and a half years, was present, and when requested to tell some of his experiences, and consenting, impressed the men with the statement that all could be lost and one's faith be found real and abiding, and his conviction that, despite all, this is a good world.

R. A. Banks gave splendid service as chairman of the conference, and Mrs. Trew as cook. W. Davis also was most helpful.

The preachers are grateful to the department for making possible this period of fellowship and study, and to W. R. Hibburt who directed the conference.—A. B. Withers.

THE LORD'S SUPPER

The Upper Room

JESUS desired to keep the passover feast and meet with his disciples before he suffered on the cross. Having no place of his own where he could even lay his head, he depended upon the kindness and brotherliness of his friends for the many needs of daily life. Although he had enemies, he was not without friends even in the city of Jerusalem. To accommodate his disciples for this special occasion, he made an appeal to a good man who had a large house in the city. Sending a message to this one through two of his disciples, he had no doubts about the kind response that would come. Jesus said, "You shall say unto the good man of said, 'The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?'"

The man's willingness to help was shown immediately the disciples delivered their Master's message. He did not suggest they prepare for their Master in the stable, as Mary and Bethlehem innkeeper had to Mary and Joseph. He showed them the best room he possessed. It was the large upper room, well furnished for the convenience of the Master and his guests. While we observe the Lord's Supper the Master comes to each one and knocks at the door of the heart and says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." We dare not offer Jesus anything except the best we have. We must give him the best room, the large upper

room, well prepared, in our heart, where he may enter and dwell. If this feast of communion is to enrich us, we must not only partake of the outward symbols, but must also feast upon the spiritual food that Jesus can supply to the inner life of the heart. Because we believe that Jesus can satisfy the deepest needs of life, we gather around the communion table so that we may feast with him and enjoy the blessings of the kingdom of God.

SURRENDER

"MAKE me a captive, Lord.
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.

"My heart is weak and poor
Until it master find:
It has no spring of action sure,
It varies with the wind:

"It cannot freely move
Till thou hast wrought its chain:
Enslave it with thy matchless love,
And deathless it shall reign.

"My will is not my own
Till thou hast made it thine:
If it would reach a monarch's throne
It must its crown resign.

"It only stands unbent
Amid the clashing strife,
When on thy bosom it has leant
And found in thee its life."

Here and There

J. E. Allan has accepted an invitation to serve with church at Blackburn, Victoria.

At Enmore, N.S.W., there were good meetings on Feb. 16; two men confessed Christ, E. C. Hinrichsen preaching.

H. R. Coventry, returning to Australia on furlough, expected to leave India on Feb. 18 by the "Chyebassa." He will travel with Dr. and Mrs. Oldfield and family.

In all Victorian churches the annual offering for Church Extension will be made on March 16. Church secretaries and others are asked to note carefully the date—the third Sunday in March.

Rechabites of Australia are rejoicing because of the visit of the High Chief Ruler of the High Office, England, Sir William R. Williams. His visit will stimulate interest in an excellent society and encourage the temperance forces in Australia.

Forty young people with a will to train for Christian service in Bible school and youth work attended a summer school at Mylor, S.A., from Christmas to New Year. This is the first 1947 teacher and leader training venture covering all parts of South Australia.

Mrs. Oliver, of 67 Rochester-rd., Balwyn, E.8, Victoria, wishes us to state that, as conference comes earlier this year, she would be pleased to receive donations for the Bible-women fund as early as convenient, and that new subscribers would be welcomed.

At annual meeting of church at Kedron, Qld., where C. J. MacKenzie serves as preacher, it was reported that twenty were added by faith and baptism during year. The membership on roll now stands at 77. Average attendances at morning service rose to 60 and at gospel meetings 50.

Hayden McCallum has been appointed a delegate of the youth groups of Australian churches of Christ to the World Youth Conference at Oslo. E. Lewis (treasurer) and B. F. Huntsman (chairman) of the Victorian Young People's Department and Mr. McCallum visited the young people's camp at Hall's Gap on Feb. 16.

We are glad to learn that the church at Mildura, Victoria, is planning to contact church members attending the Mildura University. Church secretaries or preachers are invited to forward names of students likely to reach Mildura next month. Names should be sent to the preacher of church, Mr. Les. E. Snow, B.A., Dip.Ed., 131 Deakin-ave., Mildura, Vic.

Mid-week meeting at Grote-st., Adelaide, on Feb. 12 was quarterly social gathering, work of sisters being special feature of meeting. Reports were presented by Dorcas Society, Ladies' F.M. Band and sisters' Centenary Committee, all showing excellent work accomplished in past six months. Reports were received after brief discussion and sisters commended for faithful service. Miss Irene Scown rendered two pleasing solos. A quiz competition was held, and a social time at supper concluded a happy gathering. On evening of Feb. 9, W. Beiler commenced a series of addresses on the Sermon on the Mount.

The Macnaughtan-Saunders tent mission at Parkdale, Vic., has entered its closing phase. Meetings throughout have been most encouraging, and God has added to the church of the Lord Jesus Christ. 21 people have responded to the invitation, and baptised believers have renewed their covenant. On Saturday, Feb. 15, an inspirational convention was attended by audiences which taxed capacity of the tent. Interested friends came from many quarters of metropolitan area. Missionary addresses were given by Messrs. Hayman, Dr. Michael, F. H. Manning and Mrs. Manning. In the evening Messrs. Duff-Forbes and K. Macnaughtan dealt with aspects of our Lord's return.

Temperance supporters are rejoicing in the decided victory gained in the N.S.W. referendum. Those anxious to extend trading hours in other States will now have reason to hesitate before making any move. We congratulate the organisers of the temperance forces in N.S.W. upon the victory that enables 6 o'clock closing of liquor bars to be retained.

A Melbourne brewery is featuring in its advertising space aspects of life among the Australian aborigines. "The Rechabite" says of this: "The advertisement copywriter for the brewery does not finish his job. He may or may not be a professional ad. copywriter. He omits to say that this surviving Stone Age race (Australian aborigines) may not be served with intoxicating liquor in any hotel. It is forbidden by the Licensing Act. The aborigine really has an advantage over ourselves, a so-called 'civilised' people."

The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear. To the preacher the empty pew says, "Your sermon is not worth while"; to the visitor it whispers, "You see, we are not quite holding our own"; to the treasurer it shouts, "Look out for a deficit"; to the stranger who is looking for a church home, it suggests, "You had better wait a-while"; to the members who are present it says, "Why don't you go visiting next Sunday, too?" The empty pew speaks against the service. It kills inspiration and smother's hope. It dulls the fine edge of zeal. The empty pew is a weight. "Thou wilt be missed because thy seat is empty." (1 Sam. 20: 18).—Selected.

The Bible House Library of the British and Foreign Bible Society, London, possesses many valuable and ancient copies of the Bible. Recently there has come to the library a Latin Bible printed at Strassburg by J. Schott in 1535, which certainly belonged to Melancthon. It has his signature, in abbreviated Greek, as well as many of his MS. notes throughout the volume. Moreover, it has a most interesting binding upon which J. Eliot Hodgkin has written a learned note. What is even more interesting is that on the page facing the title page is a note in German signed "Mar. Luth. D. 1542." It is not immediately clear that this is Martin Luther's signature. The writing is not that of Melancthon, but it seems contemporary with the date 1542.

Early in March Mr. W. H. Rainey, Commonwealth of Australia secretary of the British and Foreign Bible Society, will have completed forty years' service with that society. His first field was South America. Then he was transferred to Western Europe, with his centre in Paris. When the war came, Mr. Rainey remained in Paris evacuating refugees until the very last moment, leaving only a few hours before the Germans entered the doomed city. The Bible Society then sent him to Australia, where his parish is even larger than in Europe, for it includes not only the Commonwealth, but also Papua, New Guinea, the islands of the South Pacific and Indo-China. We pray that Mr. Rainey may be spared many years to serve God and the Bible Society.

From Feb. 3 to 9, the Port Line group of churches combined for a series of special services conducted in Hindmarsh chapel, S.A. The weather during the week was oppressive; nevertheless services were well attended. A combined choir of 60, under leadership of Mr. Battle, of Croydon, assisted. J. Halden, V. Wilton, Miss Moore, Mrs. Russell and Thomas brought suitable solos. The president of Port Line group, Gordon Bartlett, presided. The various churches represented in the group were given a place on programme. W. Marshall, of Berri, was preacher. He is a forceful and promising young preacher, and captured hearts of people from the commencement. His addresses were educational and

evangelistic. Mr. Marshall was presented with a book. Best thanks are extended to all who assisted to make the effort a success. J. Turner, of Victoria, will be speaker for the next series to be held at York.

W. Gale writes: "It is very encouraging to the Home Missionary Committee to see the preacher position easing for some of our fields. We had much pleasure in introducing Mr. Geoff. Barnett to the Warracknabeal-Brim-Minyip circuit, and Mr. A. R. Pigdon to the church at Drumcondra. It is gratifying to note that Mr. Lionel Dudley will remain at Echuca. We were present at the unveiling of a memorial tablet in the Hamilton church to the late Mr. Alan Garland, who died in Borneo. On that day the church celebrated its twentieth anniversary, and we had the joy of visiting Mrs. Hider, in whose house the little group of disciples held their meetings prior to the coming of the resident preacher."

QLD. YOUNG PEOPLE'S ACTIVITIES

AT Dicky Beach, Caloundra, Qld., the Youth Department has made a wonderful acquisition, in nine acres of camping ground about 200 yards from a beach that can rival any in Australia. This site was paid for in 13 months. Here, on Jan. 20, assembled 18 boys and three leaders, F. Hunting, of Ann-st., H. Greenwood, the youth organiser, and C. Beale, preacher from Townsville church, and Mrs. Greenwood as camp mother. The boys came from eight different churches in South Queensland, and were from 11 to 13 years of age. When, on the 25th, the camp broke up, all felt that they had gained much in experience. During the first week of school holidays fourteen boys from 7 to 14 years of age, from the Townsville Young Explorers' Club, enjoyed a two-days' camp on Magnetic Island in perfect weather. The camp was under canvas, and was conducted by C. Beale, assisted by his brother F. W. Beale.

SOUTH-WESTERN DISTRICT CONFERENCE, VICTORIA

"REVIVAL" was the theme of the conference held at Dawson-st. chapel, Ballarat, Vic. The president (J. A. Wilkie) presided over both services of conference, and extended a cordial welcome to a representative gathering of delegates from churches at Meredith, Geelong, Drumcondra and Colac. Reports were most encouraging, showing that the work was going along well in most quarters. One church reported extensive renovations; others were steadily working toward a specific goal. There had been quite a few additions by faith and baptism. One of the most pleasing features was that nearly every church reported a keen interest by the youth of the church, and that the auxiliaries were standing behind the work in a most admirable manner.

It was decided to hold next conference at Drumcondra, Geelong, on King's Birthday.

The following were elected to office:—President, Arthur R. Pigdon; vice-president, A. H. Graham; secretary-treasurer, R. McLeod; assistant secretary, R. E. Tattersall. The guest speaker for the day (Arthur R. Pigdon) took as his subjects: (1) "Revival—the Church's Great Need"; (2) "The Price of Revival." Delightful items were rendered by Mrs. G. J. Andrews, Mrs. Haines, Mr. H. G. Feary. Ladies of church supplied two excellent meals for visitors and friends. They were warmly commended by D. R. Stirling, of Geelong. Mrs. Andrews suitably responded.—R.McL.

News of the Churches

Western Australia

Perth.—On morning of Feb. 9, service was broadcast. Visitors were welcomed. E. R. Berry contributed a solo. J. K. Robinson gave an informative talk. He was also preacher at night.

Tasmania

Mole Creek.—On a recent Sunday night two car-loads from Caveside were present, and after meeting, A. Harvey, on behalf of Caveside church, made a presentation to L. Cooke, who is entering Glen Iris college. A presentation was made by Mole Creek church. On Feb. 2 P. Byard exhorted.

Hobart (Collins-st.).—Since Mr. Hughes' departure, services have been conducted by Messrs. Heard, Robinson, Golder and Park. Dorcas sisters resumed meetings on Feb. 13, and intend working for Bethany Home, India mission, and aborigines. Cricket club is doing well, and all are keen. Attendances at all meetings are well maintained.

Dunalley.—The preacher and secretary of church have for past few weeks been visiting other churches of Christ in State—Dover, Geeveston, Highcroft, Kelleve, Invermay, Sandhill, Hobart (Collins-st.) and West Hobart. In all a warm welcome was extended, and in most places Dunalley preacher delivered a message. Services at Dunalley were conducted by Ross Kingston, of Kelleve, during absence of party. Assistance was also given by secretary of Kelleve church. Regular services were to resume on Feb. 19. A church of Christ has been formed at Bream Creek. The Lord's Table was to be set up there on Feb. 19 and regular services will be held.

Launceston.—Annual report of first year's activities of Men's Fellowship disclosed average attendance of 30 for year. Election of officers resulted: President, G. J. Foot; secretary-treasurer, J. H. Harrison; song-leader, T. J. Wilmot; pianist, L. Saddington; catering convener, H. E. Sulzberger; committee, J. Piper, J. R. Gibson, L. Wing. Men's picnic to Gravelly Beach was attended by 29. Election of officers for Ladies' Guild: President, Mrs. A. Prichard; vice-president, Mrs. J. P. Foot; secretary, Mrs. S. H. Wilson; treasurer, Mrs. T. J. Wilmot. Spring cleaning of chapel was carried out by ladies on Feb. 10. Enlarged front porch has been completed and new rubber floor covering laid down. A. Griffiths exhorted with power on Feb. 9.

Queensland

Rosewood.—On Feb. 9, morning meeting was almost a record. Two were received into fellowship. H. Feldhahn is rendering good service in absence of the preacher. Sunday school has recommenced, and has a few new scholars. B. Bade is superintendent. It was a delight to have a visit from E. C. Hinrichsen and V. Morris.

Boonah.—Meetings are now conducted fortnightly at Mt. Alford, instead of monthly. First of a series of monthly social gatherings was held on Feb. 7. Two members were recently received into fellowship by letter of transfer from Rosevale. Youth services are held first Sunday night in each month. Aborigines offering was almost £15.

Brisbane (Ann-st.).—On Feb. 9 E. Adermann, of New Zealand, was speaker at morning service; there were 185 present. Young people have started an Intermediate Christian En-

deavor. Miss Smith and Mrs. Brown were present at morning service after long illness. At evening service Mr. Hunting was speaker, and Miss Nancy Dicker was baptised.

Bundaberg.—84 gathered for worship on Feb. 2. Morning service was broadcast. Soloist was J. McCormack. Evening soloist was Sister J. De'oberitz. Church extended sympathy to family and many friends of late Mrs. M. E. Marles, who passed away on Feb. 5. She was known by a large number. V. Dallinger officiated at chapel and graveside. Services of late have had very good attendances.

Hawthorne.—Church rejoices at arrival of A. Norling, from N.S.W. college, to work as preacher. Official welcome held on Feb. 7 was well attended, P. C. D. Alcorn officiating. There has been a number of changes in Bible school staff. Ian M. Taylor accepted position of superintendent, Jean Foxcroft was elected secretary, and Miss K. Barlow kindergarten superintendent. C.E. work is encouraging. Church is planning and praying for a revival in district.

Ma Ma Creek.—Several members accompanied Endeavorers to Sandgate on Jan. 27. Lockyer C.E. Union arranged the excursion, which was well patronised. With help of Sandgate Baptist Church an open-air meeting was held on the beach. At annual meeting W. Giezendanner intimated that he would not seek re-engagement. Some members are inmates of Toowoomba Hospital, and prayers are offered for God's help in their sufferings.

Gympie.—Worship and gospel services continue to be maintained here and at Monkland and Rossmount. H. E. Greenwood was with church on Feb. 2 to conduct services. Local brethren have also had assistance in conducting services by N. Watson, who has been visiting Gympie, and Mr. Wheat, of local Brethren assembly. Bible schools have recommenced with fair attendance and some new scholars. An enthusiastic group of Endeavorers at Goomborian organised and commenced a new Sunday school in that district with 27 scholars and 7 teachers. A games evening raised over £3 to provide funds to commence school. 'Bus transport throughout district is organised to convey children to new school.

South Australia

Kilburn.—On Feb. 9, 57 were at Sunday school, including four new scholars. 17 adults and 5 children were present when breaking of bread was observed. Mr. Collins gave an inspiring address. A welcome social to Mr. Collins was to be held on Feb. 19.

Prospect.—Morning service on Jan. 26 was conducted by members of 2nd Degree K.S.P. I. Durdin, deputy chaplain, gave the address, and there were 15 members present and took part in service. In evening R. Vincent preached. Members of youth council held a successful picnic on Jan. 27 at Christie's Beach. On Feb. 2 R. Vincent spoke to good meetings. Among visitors in morning were Mr. and Mrs. C. P. Hughes, recently from Tasmania.

Cottonville.—Mr. Brooke was speaker at all services on Feb. 2 and 9. Mrs. F. Cornelius and three daughters, Dorothy, Merle and Allison, have been received into membership by letters of transfer. A young people's social was held on Feb. 7 with Bob Berry as M.C. Practice is continuing for Sunday school anniversary. Dorothy and Merle Cornelius have joined teaching staff. "B" grade tennis team is at top of premiership table, but "C" has not been so successful to present. Ladies' Auxillary is preparing for opening meeting of year. Myra Jackson continues to make good progress. Endeavor meetings are improving as school holidays come to an end and members return from holidays.

Forestville.—Work is in good heart, although attendances have been affected by holidays and heat. Bible school had an enjoyable picnic at Morphet Vale on Jan. 27. Catering staff are thanked, also numerous folk who provided use of cars. Games included a cricket match, and music was supplied by W. R. C. Bell's public address system. Youth Council is preparing for teachers' training council in March. G. R. Stirling visited Bible school on Feb. 2, and conducted evening gospel service. An augmented church choir has been practising for special singing at harvest festival.

Murray Bridge.—Ladies' Guild commenced new year with following holding office: Mrs. Cremin, president; Mrs. Sharp, vice-president; Mrs. R. Watts, secretary; Mrs. Hampt, treasurer; Mrs. Davis, organist. Ladies look forward to another successful year. Mr. Talbot is now well enough to attend church. Mrs. Matthews has recovered from sickness sufficiently to allow her to attend church. Mrs. Davis is gaining strength after a week in hospital. Mrs. Coote is very sick and unable to attend church. Mrs. Peter is confined to her bed. Officers met for monthly meeting and received treasurer's report for last three months, showing a credit balance. J.C.E. commenced new year with Miss J. Harper superintendent.

Long Plains-Owen-Avon Circuit.—Over 300 adults and children enjoyed three circuit schools' picnic at Port Parham on Jan. 27. Long Plains church tenders sympathy to Jean Chivell in sudden passing of her mother on Jan. 31. N. G. Noble conducted brief service at home and obsequies in Mallala cemetery. A successful "continental," to aid additions to Avon Sunday school hall, was held on Jan. 29, at the home of Oliver Pym. January gospel vocalists were Misses Jessie and Fanny McLachlan (Owen), a duet, and Miss Shirley Parker (Long Plains) a solo. Church at Owen express condolence to Mrs. Sydney Lacey (gospel organist) in sudden passing of Mr. Lacey on Feb. 5. Sisters' Executive of Northern District Conference met in Owen chapel on Feb. 28 with representatives from Kadina, Balaklava, Moonta and Long Plains. Circuit preacher now gives religious instruction in State schools of Avon, Pinery, Long Plains, Owen and Woods. N. G. Noble commenced second year of his circuit ministry on Feb. 2. Brethren at Owen are preparing to receive Northern District Conference there on Mar. 11 and 12.

Cowandilla.—Aged Sister Driver is feeling strain of failing health. Sister Bain has returned home from hospital. Youth Club on Jan. 27 held a successful picnic at Kingston Park, where several club members were camping. Church members are thankful for services rendered by K. Dixon, N. Gavros and R. McLean during their Christmas vacation. On Feb. 3, C.E. took special part in evening services. R. McLean spoke morning and evening. On Feb. 8 the church welcomed Mr. and Mrs. W. E. Fisher, who commenced their work with church. It was a dedication service. Representatives from western district churches gave greetings. On Feb. 9 Mr. and Mrs. Fisher were received into fellowship in morning by elder H. Hemer. Mr. Fisher gave an encouraging address. He also preached at night. Attendance was large at both services. On Feb. 12 a combined welcome social to Mr. and Mrs. Fisher was arranged by young people. Greetings were given by Dr. Turner, conference president; W. Russell, conference president-elect; and J. E. Webb, of Mile End church; also from 14 societies and clubs connected with church. Mr. Fisher suitably responded. Young people presented Mr. and Mrs. Fisher with a useful wedding present. Adult members presented them with a set of Jason aluminium saucepans. J. Grigg, church secretary, took the opportunity to say farewell to Malcolm McLean, secretary I.C.E., who is joining Education Department. H. Jones has to undergo an operation.

Victoria

Portland.—Speakers during January were G. Stevenson, C. Jackel and R. Story, who was visiting Portland as a convention speaker. The addresses of these brethren were greatly appreciated. Church received a blessing by taking part in convention. Average attendance for month was 33. Offering for aborigines was £2.

Ararat.—On Feb. 9 Mr. Mudford commenced his second year with church. Attendances at all meetings have increased. Bible school also shows increase of scholars. On Feb. 8 Bible school picnic was held at Hall's Gap, when scholars, teachers, parents and friends all enjoyed the day's outing. Ladies' Aid has recommenced after some weeks' recess.

Warragul.—On Jan. 27 the annual S.S. picnic was held at Frankston beach. L. Collyer exhorted church on morning of Feb. 9. On that day Mr. and Mrs. Murnane were received into fellowship. Ladies' Guild has resumed meetings, one new member being added. Evening meetings have improved in attendance. Bible school has received three new scholars.

Collingwood.—On Feb. 16 E. F. McIlhagger commenced his ministry with church. The retiring preacher, T. Westwood, and Mrs. Westwood were presented with a standard lamp at a farewell social. All activities have resumed after Christmas vacation. A library for use of Sunday school scholars has been commenced. Both services on Feb. 16 were well attended, there being several visitors.

Oakleigh.—Services on Feb. 9 were addressed by S. Neighbour. On Feb. 16 Mr. Holloway and Mr. Buckingham assisted as speakers in absence of Mr. Neighbour and family on well-earned annual holiday. Church welcomes Stan Davey, West Australian student of College of the Bible, as assistant in youth work during forthcoming year. Women's Mission Band and youth clubs have commenced year's activities.

Boronia.—A special series of evening services on "Questions People are Asking" was opened by Dr. Trenaman, who gave an excellent talk on "Why Don't Good Men Join the Church?" Hilton Williams was soloist. Building was well filled. Practice has begun for anniversary. New scholars have been enrolled. This month's combined churches service was held in Church of England. All youth activities are enthusiastic, and have set out to make 1947 a successful year of service.

Bendigo.—On Feb. 1 Jean Jones was married to Norm Stevens, Mr. Mathiesen officiating. A social evening was given in their honor by church on Jan. 30. Presents were given on behalf of church and Junior C.E. The party of aborigines on tour from Mt. Margaret Mission, W.A., conducted evening service recently. Mr. Mathiesen attended preachers' conference held at Monbulk. Bill Woolan took his stand for Christ after evening address on Feb. 2. Boys' Explorer Club recommenced activities on Feb. 13 with attendance of 14.

Camberwell.—Speakers on Feb. 9 were L. Read, from Sydney, and W. F. Nankivell. Thankfulness is felt that A. Cleland's operation is, so far, satisfactory. Mrs. A. Clarke and G. Cameron are still far from well. Mrs. D. Kent is expected to enter hospital soon for operation. Mr. and Mrs. W. F. Nankivell and family are on holidays. J.C.E., Explorer Club, Women's Mission Band and choir have all commenced work. Sunday school attendance on Feb. 8 was 90. Ian Nankivell and James Abercrombie have joined staff.

Red Hill.—F. Butler spoke in morning and A. Salmon in evening. Ladies' Guild held first meeting for year on Feb. 6. V. Moore has started his ministry at church. He gave a talk to S.C.E. on evening of Feb. 8. His address on morning of Feb. 9 was helpful. At conclusion of service Ron Holmes was presented with a gift from members. W. Torney, secretary, made the presentation, and wished Ron God's blessing in his studies at the college.

J.C.E. held first meeting for year after being in recess. V. Moore spoke at gospel meeting.

Red Cliffs.—Meetings have been well sustained of late. Appreciated addresses have been delivered by Mr. Harrop, of Mildura, and L. Chiswell. Sunday school has reopened after summer recess, and attendance is very satisfactory. On Feb. 14 a social was held in chapel to welcome Mr. and Mrs. I. J. Chivell, who have come to labor with brethren who have been a long period without a preacher. Mr. Chivell commenced his ministry on Feb. 16, when appreciated addresses were delivered. Gospel meeting has been recommenced. Mr. Brown, of Education Department, is meeting with church, and I. Greenwood is a visitor.

North Essendon.—W. McLaughlan, F. Funston, R. Thompson, J. Burns and S. Rose have given splendid addresses at morning services during recent weeks. Dr. A. J. Saunders has held attention of all with his splendid addresses at gospel services. A church picnic was held at Wattle Park on Jan. 27, a happy day being enjoyed. Church cricket teams are enjoying a successful season. Members are sorry to lose services of Norman Jame through illness, and pray for speedy recovery to health. He has been missed especially from young men's Bible class and from meetings of board of officers. Mr. and Mrs. C. H. J. Wright expect to commence their ministry with church on March 16.

Ballarat (Peel-st.).—J. Methven, J. Russell and C. Horbury were speakers during past month when congregations were strong numerically. Help of church brethren is of great assistance to A. Graham and saves him considerably in his work. Australia Day was a happy day for Sunday school scholars, when picnic was held at gardens. Conjointly with picnic a visit was received from Essendon church cricket team, and an enjoyable time was spent in afternoon on cricket field. Officers met recently and decided on a scheme for renovating Sunday school hall, for which an appeal of £250 is being launched. Wally Coad dedicated his life to Christ on Feb. 2, and follows two other members of a Christian family.

Gardiner.—During Mr. Bolduan's absence on holidays in Tasmania, D. Cartmel was speaker for both services on Jan. 26 and C. Young and W. McDowell on Feb. 2. There has been a lot of sickness among members. Mrs. Waterman and Mrs. Anderson have been welcomed back after operations. Mrs. Newbold, although returned home from hospital, is still very sick. Miss Callanan has resigned as chaplain of Phi Beta Pi Club and leader of Y.P.S.C.E. Mrs. Burbidge has resigned as kindergarten superintendent and been replaced by Mrs. Fullerton. Mr. Bolduan was speaker at both services on Feb. 9. H. Waghmode was speaker at K.S.P. 2nd Degree meeting on Feb. 11, and gave some impressions of an Indian boy in Australia. Dr. L. Michael was speaker at morning service on Feb. 16 and Mr. Bolduan at gospel meeting. E. Brough has been transferred to the country, and has resigned as editor of church paper. Church cricket teams have had a successful season, and have both reached finals.

BIBLE STORY BOOKS

"Through the Bible," by Theodora Wilson. 600 pages, with many colored plates. 10/- (11/0).

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DEATHS

FIELDING.—On Jan. 25, at her home, 81 Page-st., Albert Park, Helen, loved wife of the late Daniel Fielding, and beloved mother of Will, aged 93 years. "Until the day dawns."

OLSEN.—On Feb. 15, at Hamilton Russel Hospital, Melbourne, Rita Glastonbury Olsen, beloved daughter of Mrs. (Seppie) Gracie, 13 Richardson-st., Oakleigh.

OLSEN (nec Holden).—In loving memory of our dear friend Rita, who passed away Feb. 15. In God's care.

—Inserted by Rene Manning and family.

IN MEMORIAM

BOETTCHER.—In affectionate remembrance of my dear wife and our dear mother Johanna Boettcher, called home on Feb. 27, 1943.

Earth holds many treasures,
But none so dear to us
As the memory of dear mother,
Who did so much for us.

—Forever remembered by her loving husband and daughters Alma (Mrs. Pieper) and Olga (Mrs. Hinrichsen).

CHRISTIE.—In loving memory of my dear friend Mrs. A. Christie, who died at High-st., Bendigo, on Feb. 8, 1946. She was a faithful member of the church of Christ, Short-st., Bendigo, for many years, and was loved by all. She has gone to be with her dear Lord in his care.

—Inserted by her loving friend Mrs. H. Traubinger, sen., 79 Arnold-st., Bendigo.

LEE-ARCHER.—In loving memory of Baden, beloved son and brother, who passed away on Feb. 17, 1945.

—2 Bent-st., Malvern.

MEYER.—In loving memory of my dear wife Sarah, who passed away Feb. 19, 1937. Ever remembered.

—Inserted by her husband Ted, and family.

SHARPE.—In loving memory of William A. Sharpe, who was called home Feb. 17, 1940.

Not just to-day, but every day,
In silence we remember.

—Inserted by H. Sharpe and family.

SIMS.—In loving memory of our dearly loved sister (Carrie), died Feb. 20, 1925.

Time goes on, but memories stay,
As near and dear as yesterday.

—Inserted by loving sister and brother-in-law, Harriet and Tom Eames.

WATSON.—In loving memory of Harry Watson, beloved husband of Helen, and much-loved father of Nancy, Henry, and Florence. Fell asleep in Jesus Feb. 17, 1945.

"There is no Death, 'tis but a change; promotion from this life
To higher, fuller life and work; safe from this worldly strife,
Where human passions dim God's light, and battle storms are rife;
There is no Death.

"There is no Death; our dearest ones are with us now and aye;
For naught can sever Love from Love, it rests with us always;
Though unseen now, we'll see them in eternity's bright days;
There is no Death.

"There is no Death; thank God for that; they're safe within his care;
And with this thought to comfort us, we can all sorrows bear;
Remembering they are ever near, and we shall join them there
In LIFE—not DEATH."

The Australian Christian

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The Australian Christian

February 19, 1947

Page 81

SWANSTON STREET CHAPEL,
MONDAY, FEBRUARY 24, 1947,
8 p.m.

CONCERT

By Churches of Christ Ladies' Choir,
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will be held in

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The Dean of Melbourne presiding.

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in the

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Tuesday, February 25, 1947.

Business Meeting, 7.30 p.m. Public Meeting,
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Sun., Mar. 2, 7 p.m., Choosing the Highway.
Mon., Mar. 3, The Soul's Stern Sentinel.
Tues., Mar. 4, We are Not Alone.
Wed., Mar. 5, The Road Takes Its Toll.
Thurs., Mar. 6, The Peril of the Dead Level.
Fri., Mar. 7, One is Your Master

(Youth Service).

Sun., Mar. 9, 11 a.m., Let the Winds of Heaven
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Sun., Mar. 9, 7 p.m., The Christian Way,
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Mon., 10th, 7.45, "Teaching with Authority."

C. B. Nance-Kivell.

Tues., 11th, 7.45, "Dying for Our Sins."

E. L. Williams.

Wed., 12th, 7.45, "Rising for Our Justification."

D. D. Stewart.

Thurs., 13th, 7.45, "Received up into Glory."

W. F. Nankivell.

Fri., 14th, 7.45, "Coming Again." J. Wiltshire.

Sun., 16th, 11 a.m., "He is Lord of all."

L. G. Crisp.

7 p.m., "The Gospel of His Grace."

W. T. Atkin.

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Open Forum

FOR "CHRISTIAN" READERS

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

FREEDOM AND TRUTH

WITH as many ways of looking at things and interpreting them as there are people in this world, it does not follow, as the editorial of February 5, 1947, suggests, that men who act freely and who think freely and correctly will achieve either unity of action or thought, unless we assume, as the editorial does, that men are capable of expressing themselves with perfect freedom when they think and act. But perfect freedom is a religious quality of a personal and full-hearted devotion and loyalty to Jesus Christ which, though expressed through our thoughts and actions, cannot be wholly identified with them. All other freedom—political, moral, economic, mental, etc.—is relative and limited, dependent on each person's unique heredity and environment.

It is most important to realise that freedom of thought and action (apart from loyalty to Jesus Christ) is relative and limited, because the denial of it, and not merely licence, leads to division and confusion. There are obviously so many differences of point of view on a particular subject, honestly held with apparently equally strong evidence on all sides of the question, that the only way of deciding which view, if any, is true is to throw the discussion wide open and let the facts convince and convict. The facts don't have a chance any other way. To assume that one's position on any subject is wholly true and perfectly freely expressed is to close one's mind to further truth and to regard one's self as infallible and the other person as necessarily wrong—the essence of pride, intolerance and division, and the root of authoritarianism.

It follows that unless we refrain from writing and speaking until we die (and then it is too late), we shall often regret statements we have said or written in the past, simply because we are not perfectly free to know the whole truth and nothing but the truth. We all think falsely at times (though we may be logically correct), but we shall never know whether or not we do, unless we express ourselves and depend on other people to correct us. This applies to our reverent use of the Bible; for on the important issues of dispute among Christians the Bible is not *prima facie* self-interpreting, and we need to learn from one another's successes and mistakes in making the word of God live for us and other men.

The editorial rightly stresses the fact that we are not free to think or speak or act falsely when we know it is false. That is

sin. But truth and falsity are determined on entirely different, non-moral, grounds, such as accordance with observed fact, etc. The confusion between the religious duty of being faithful to truth and the mental process of arriving at truth, which I believe is present in the article, is a confusion to be avoided by all who love freedom and who also love truth.—H. McCallum, N.S.W.

[Our discussion in editorial was confined to truth as revealed in Christ, not to any abstract view of truth. We believe that the New Testament does present us with interpretations of great facts in the life of Christ. We learn there what the cross means for us, what the resurrection means, and what the Christian life ought to involve. Our final claim is that we are to think, speak and act in harmony with the truth revealed in Christ. An obligation rests upon us to do so. To the degree, whether wittingly or unwittingly, we fail to do so, to that extent we fall into bondage and lose our freedom. The dilemma pointed out by our brother is present to Christians at all times. But even if we refrain from speaking and acting in certain situations we may err in so doing. Christ urged upon his followers the need of guarding against idle speaking and thoughtless action.—Ed.]

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The Australian Christian

Obituary

Clarence Melville Colwell

ON Friday, Dec. 6, 1946, the church at Mile End, S.A., lost one of its faithful members through the death of Clarence Colwell. Mr. Colwell attended Mile End church from its inception, and was married to Mabel Creer by the late D. A. Ewers in 1912. It was during the ministry of J. Wiltshire that Mr. Colwell made his public decision for Christ. He was baptised and received into the fellowship of the church 29 years ago. Excepting for a break of eight years, he continued in active membership at Mile End, and served the church as deacon to the satisfaction of his brethren and with credit to himself. Removing from the district in connection with his work, our brother and his wife and family transferred membership to the church at Semaphore. In that church Mr. Colwell endeared himself to the members of the church and was elected deacon. Returning to reside in the district, the Colwell family immediately identified themselves again with the home church. Mr. Colwell was a man who loved justice, and was always intensely practical in his church life. His was a radiant faith, and his genial disposition greatly endeared him to all who were privileged to know him. Earth could ill afford to lose such a man, but on Friday, Dec. 6, after a brief illness, he passed from this life to be with his divine Lord. The floral tributes and the large attendance at the funeral service—although of a private nature—spoke eloquently of the high esteem in which he was held. The writer was assisted by G. R. Parrott, Methodist preacher, in the service at Cheltenham cemetery. May the God of all comfort be with Mrs. Colwell and her family as they sorrow but not without hope.—Jas. E. Webb.

Margery Noel Cousins

MARGERY NOEL COUSINS, only daughter of Mr. and Mrs. R. Cousins, passed away on Jan. 27 after a brief illness. She was a lovely daughter and a member of Ormond Bible school, where she had attended from the age of four. She was like a beautiful flower in God's garden, spreading the fragrance of her life upon those with whom she associated, but at the age of 13 God saw fit to recall her spirit and transport her into a new sphere. There was a large number of friends attending the service at the home, amongst them being the secretary of the church, superintendent of the school, and her class-mates. Her worth and loveliness of character were demonstrated in the large number of floral tributes. The writer conducted the service at the home and graveside, where her loved ones were commended to our heavenly Father, the source of all our hope and comfort in such times as this.—J.K.M.

Mary Jane Emmett

ON Jan. 23, Mrs. Emmett fell asleep in Christ at the age of 75. She came into the church at Balmains-st., South Richmond, Vic., through a tent mission conducted by the late H. G. Harward and during the ministry of P. J. Pond in 1904. She remained there in fellowship until transferred to Northcote in 1912, where her life and quiet ministry proved an inspiration to all. She was left a widow in middle life, and lived courageously and purposefully for her five children. Until weakness overtook her, she attended the services of the church regularly. She was of a quiet disposition, and like Dorcas of old, worked

with her hands for the sake of others. Her simplicity of faith and serenity of heart were arresting and challenging. She was thoughtful to the extreme, patient in suffering and possessed of a hope both sure and steadfast. Perfect love had cast out all fear. We bless God for every remembrance of her, and "her children rise up and call her blessed." W. T. Atkin assisted the writer in services at parlors and graveside. Loving sympathy is expressed to all the dear ones, and all rejoice with them in the memory of such a wonderful mother and faithful servant of Christ and his church.—W. G. Graham.

Miss Edith Goodall

ON Monday morning, Feb. 3, somewhat suddenly, Miss Edith Goodall received the home-call. As a young woman, Miss Goodall was baptised in the church at Hindmarsh, S.A. Over the years faithfulness in the service of Christ characterised our sister's life. She gave time to Dorcas work, and especially the Sunday school teaching. She was a splendid student of the word of God, and thus became a great help to many of the girls passing through her classes. Impairment in her physical condition made it necessary for her to relinquish active service some few years ago, but until the day of her passing she was a faithful worshipper in God's house. She rests from her labors, and her works follow her. We commend her loved ones to the comfort of the Lord.—J.E.S.

Mrs. Elizabeth Haigh

THE church at Mile End, S.A., sustained a severe loss in the death of Mrs. Elizabeth Haigh. Our sister by faith and obedience came into the fellowship of the church during the ministry of W. L. Ewers, and she remained a faithful member at Mile End to the very end. In spite of steadily declining health, Mrs. Haigh gave a radiant witness of her faith in the Lord Jesus Christ. She was a most patient, cheerful sufferer, and by all who knew her she is lovingly remembered because of her gracious disposition. Mrs. Haigh has left a devoted husband, three daughters and a son to mourn their sad loss, but the family is greatly compensated by the fact that our sister was such a wonderful wife and mother. To this family, devoted above the average, is expressed sincere Christian sympathy. We thank God that, concerning our departed sister, we can say, in the language of Sarah Doudney's famous hymn,

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night! Good-night! Good-night!"
—Jas. E. Webb.

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(Continued from page 74)

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stand it no longer, and he burst out saying, "I
wanted them to see Jesus, and they could only
see things." When people look at us what
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before we can preach Christ we must live him,
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The Australian Christian

Page 84

February 19, 1947

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